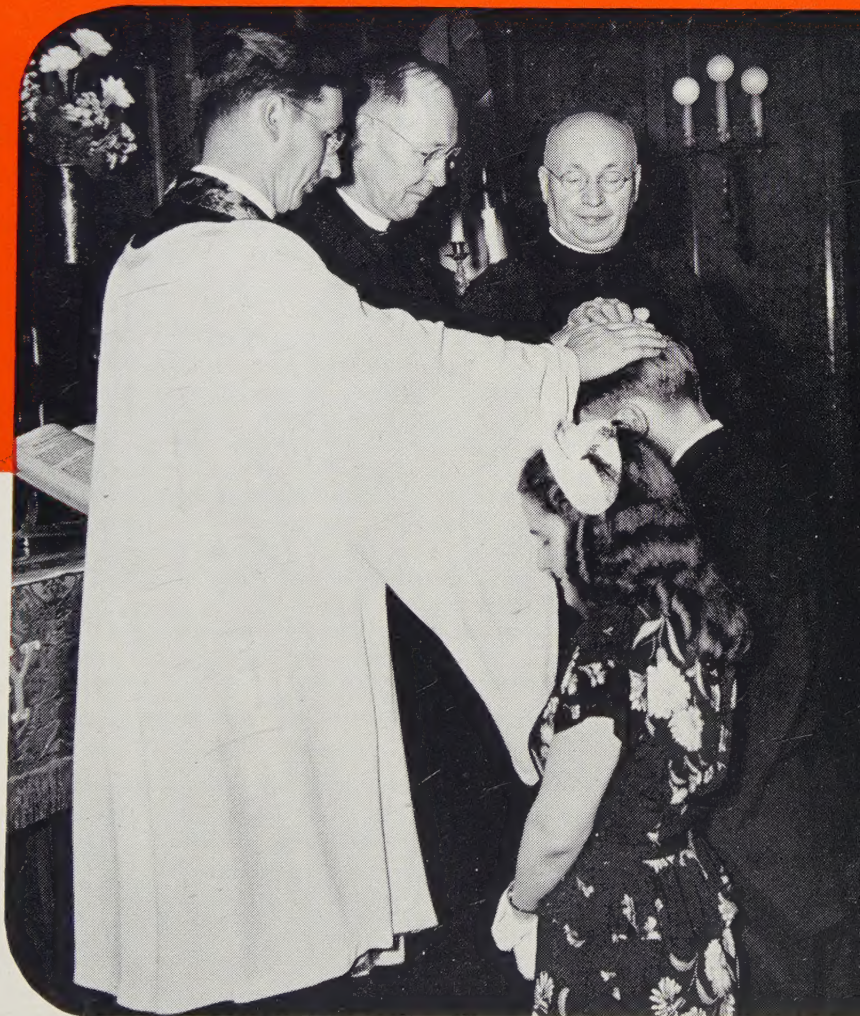


The LUTHERAN



MORE MISSIONARIES

The Rev. and Mrs. Harold G. Deal are commissioned in Trinity Church, St. Petersburg, Florida, for service in Japan

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Belonging Is Important



Marjorie Wayne watched as Peter lagged into the room, his head bent in deep thought as if struggling with problems beyond the understanding of even the unusual experiences of his nine years.

"Hi, feller," she said cheerfully. "How'd the game go?"

"Hi—Mom," he replied slowly. The "Mom" came a bit hesitatingly, but from his eyes the love glowed unrestrained.

Marjorie had to swallow rapidly in order to control her emotions as she noticed how loosely his jeans hung, in spite of the pounds he had gained in the four months he'd been with them.

"Well, young man," she questioned, tousling his dark hair tenderly. "How are things going for you?"

Peter smiled wistfully as he asked, "I do belong to you—don't I?"

"You certainly do belong here, Peter, as long as you want to stay," Marjorie stated with finality. "Why do you ask?"

"The other kids say I don't—and I was wondering," he answered.

"You see," Marjorie explained as she gathered him onto her lap, "Daddy and I had another little boy just a little younger than you. He became very ill, so ill that he couldn't get well so God took Jimmie to be with Him. The day after Jimmie died, we received the letter telling about you—how you couldn't find your mother and daddy after the war and you didn't have any home. It just seemed that God wanted us to have you come to live with us. We feel sure that God sent you to us just the same as he had sent Jimmie and we love you just as much." With this, she dropped a kiss on his pale forehead.

Peter shyly put his arm around Marjorie's neck and leaned against her contentedly. "Belonging is so important," he said softly.

—BETTY L. HODGES

The LUTHERAN

News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Harriet E. Horn, Lois Dickert, Richard T. Sutcliffe, Assistant Editors
Edmund W. Jones, Art Director. Staff Writers: Oscar F. Blackwelder, Catherine Herzel, Margaret A. J. Irvin, Nathan R. Melhorn, Earl S. Rudisill, Julius F. Seebach, Amos John Traver

COMMITTEE ON CHURCH PAPERS: The Rev. Charles A. Linn, Ph.D., Chairman; E. Harry Schirmer, Secretary; the Rev. Herbert C. Alleman, D.D., Edward E. Croll, the Rev. Charles K. Fegley, the Rev. Robert D. Hershey, S.T.D., the Rev. Edward T. Horn, D.D., the Rev. T. Benton Peery, S.T.D., Carl Schulz.

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COVER PICTURE. Commissioning of the Rev. and Mrs. Harold G. Deal, Jr., was in Trinity Church, St. Petersburg, on June 6. Participants were (left to right): the Rev. Henry V. Kahlenberg, pastor of Trinity Church; Dr. M. Edwin Thomas, formerly a staff secretary of the Board of Foreign Missions; Dr. Harry Newcomer.

THE CHURCH IN THE NEWS

Communists accuse Bishop Ordass

Bishop Lajos Ordass will soon be obliged to step aside as leader of the Lutheran Church of Hungary, newspapers in Budapest predicted last month. They accuse him of standing in the way of an agreement between the church and the government. The bishop has taken "a most unsympathetic attitude toward the blessings of democracy," said the newspaper *Kis Ujsag*.

Lutherans in Hungary—about 500,000 in number—have not assented to the nationalization of church schools which has been decreed by the Communist government. Roman Catholics, led by Joseph Mindszenty, have also opposed the school plan. The Reformed Church, with two million members, signed an agreement with the government regarding the school problem following the resignation of their bishop, Laszlo Ravasz, several months ago.



BISHOP LAJOS
ORDASS

"The very much needed change of the old guard will happen now very shortly in the Lutheran Church," predicted *Kis Ujsag*. "After the democratic change, there is every hope that, following the Reformed Church, the other great Protestant denominations will have leaders with democratic spirit which will make co-operation with the state peaceful and fruitful for the benefit of the masses of believers."

Reports from several Budapest pa-

pers published in June were distributed in the U.S. by *Religious News Service*.

Spoiled by American trip

The "anti-democratic political stand" of Bishop Ordass dates from the time of his visit to America, the Budapest paper says. The bishop was in the United States for several months in the spring of 1947, and spoke in many places regarding the needs of his countrymen. At the Lund assembly last summer he was elected a vice president of the Lutheran World Federation.

Bishop Ordass should be replaced by Bishop Zoltan Turocsy, the newspapers propose. Earlier in the spring the veteran Lutheran leader, Bela Kapi, was forced out of his position as senior bishop. Lajos Ordass has been senior bishop since that time.

Persons in the U.S. who are familiar with the Hungarian church situation are unable to explain why Bishop Turocsy should be considered as more agreeable to the Communists than Bishop Ordass. He had been sentenced by the "people's court" to 10 years' imprisonment for "anti-democratic" activities, although the sentence was not executed.

Bishop Ordass clashed with Communist officials early this year when he forbade clergymen of his diocese to broadcast radio sermons. The sermons were being subjected to censorship. No secular authority has a right to judge the proclamations of the church, Bishop Ordass insisted.

Trouble ahead

Roman Catholic priests and nuns in the teaching and nursing professions in

Hungary were advised by church leaders to leave the country, reported Seymour Freidin to the *New York Herald Tribune* on July 4. Only those whose services are urgently required in small villages should stay.

Now that the church schools have been nationalized, the priests and nuns are likely to be drafted into labor battalions. They refuse to teach in the state schools, and will be classified as unemployed.

From Budapest John MacCormac reported to the *New York Times* that Communist leaders in Hungary are split over the question of whether to arrest the Roman Catholic cardinal, Joseph Mindszenty. Some wish to repeat the procedure followed in Yugoslavia, where Archbishop Aloysius Stepinac is serving a 16-year imprisonment sentence.

There were reports in Budapest last month that if Cardinal Mindszenty attempted to address any public gathering on the school question, his followers would be arrested "by the thousands." The reports were denied by a government spokesman.

Four Roman Catholic priests were arrested in Budapest on July 1 in an effort to break up a plot "between the United States and the Vatican to undermine democracy in Hungary." American Catholic relief supplies for Hungary were being held in warehouses, when church officials were refused permission to distribute them.

Church meeting in Moscow

Not since the days of the Czars had so many leaders of churches come to Moscow. The Russian Orthodox Church had summoned delegations from the Orthodox churches of a dozen countries for 10 days of celebration and conference, July 8-18.

From New York went Archbishop Makary, exarch of the Moscow Patriarchate in the United States. He is not recognized by the Russian Orthodox Church in America, which has refused to come to terms with the Moscow church leaders. From Romania went Patriarch Justinian Marina, who recently became supreme leader of the Orthodox Church in his country. Patriarch Gavriilo of the Serbian Orthodox Church had gone by plane from Yugoslavia, it was reported in Belgrade. There were also delegates from Albania, Austria, Bulgaria, China, Czechoslovakia, the Netherlands, and elsewhere.

Behind the scenes there was no doubt some fierce pulling and tugging for leadership among the Orthodox churches, which number 150,000,000 members. Ecumenical Patriarch Maximos of Istanbul, supreme leader of Eastern Orthodoxy, had accepted an invitation from Patriarch Alexei of Moscow to be represented at the meeting in Russia, it was announced last month. The Greek Orthodox Church and the Patriarchs of Alexandria and Antioch would also send representatives. None of these churches is subject to the Moscow Patriarchate.

Recently it was announced in Moscow that the Syrian Church of Malabar, India, would become a member of the Eastern Orthodox communion. It is one of the oldest Christian churches in the world, and has about 600,000 members. Efforts to bring the Orthodox Church of Japan under Moscow leadership had failed, it was announced in Tokyo last month. The group, numbering 35,000, decided to affiliate with the American Russian Orthodox Church.

Orthodox leaders conferring in Mos-

cow would surely discuss their relations with the Roman Catholic Church. They might also adopt a common policy on representation in the World Council of Churches. It was to be proposed that the Gregorian calendar be adopted in place of the Julian calendar, which would bring the dates of Christian festivals as celebrated by Orthodox churches in line with those observed elsewhere in Christendom.

\$4,848,300 ULC budget proposed

Men of the United Lutheran Church executive board took a deep breath on July 8, and set the church's apportioned benevolence goal for 1950 at \$4,848,300. Highest previous apportionment goals are those of 1948—\$2,750,000; and 1949—\$3,000,000.

Strenuous effort is now underway to secure \$5,500,000—double the apportionment goal—in 1948. As of June 30, the prospects were encouraging. Receipts for five months of the fiscal year (beginning Jan. 21) were \$1,185,938. This is 47 per cent ahead of receipts in 1947.

Recommendation of the Executive Board regarding the 1950 budget will be placed before the ULC convention in October. Along with the goal proposed for 1950 will be a \$5,220,280 sum proposed for 1951.

In the 1948 and 1949 budgets, about \$2,000,000 are directly allocated to the ULC boards and agencies. The remaining amounts received go into a special fund which is distributed among boards and agencies according to their current needs as determined by a special allocation commission. The 1950 and 1951 proposed budgets allocate nearly \$4,000,000 directly to the boards and agencies, with \$1,000,000 in 1950 and \$1,250,000 in 1951 for distribution ac-

cording to recommendations of an allocation commission.

Budget details

The 1950 budget proposed by the ULC Executive Board will allot \$939,600 to the Board of Foreign Missions, \$1,262,400 to the Board of American Missions, \$82,800 to the Board of Social Missions.

\$110,100 to the Board of Deaconess Work, \$461,280 to the Board of Pensions and Relief, \$186,000 to the Board of Education, \$92,640 to the Parish and Church School Board.

\$87,960 to the Executive Board for administrative expenses, \$87,720 to ULCA committees and appropriations, \$175,000 for expenses of the Stewardship department, \$337,800 to the National Lutheran Council, and \$25,000 for the biennial convention fund.

Overtime for Executive Board

Around a big table at the Church House in New York City, members of the ULC Executive Board worked many hours overtime at their meeting July 7-8. There were dozens of recommendations and reports to get ready for the church convention in October.

At the top of the list of documents now ready for the Philadelphia convention is a 4,000-word "Report of the Committee on Faith and Life." The Executive Board got it from 15 clergymen and laymen who were selected to study the strength and weakness of the church, and propose specific remedies.

The committee didn't propose any five-year plan for stewardship or evangelism, because its members thought these programs are vigorously underway. It concerned itself with "what the church can do for the faith and life of its members." It wants books, tracts,

sermons explaining the Bible. The committee did not want additional meetings or conferences of clergy or laity. "Pastors are asked now to spend too much time away from their parishes. This is not the day to invent new and better reasons for clerical absenteeism," the report states.

New name for Foreign Board

If the United Lutheran Church wants a new name for its Board of Foreign Missions, the new name should be "Board of Overseas Missions," the Executive Board agreed to recommend in October. The board was not convinced that reasons for the change of name are of great importance, but wanted the question definitely settled this year.

No ULC board will be permitted to create new positions on its secretarial staff without approval of the Executive Board, if a proposal to the October convention is adopted.

Each board should be expected to be eager to expand and develop its work. But "the activities of every agency are inextricably tied up with those of other agencies, and the dollars spent for employing a new Board officer and equipping him must necessarily be subtracted from the total number of dollars available," the Executive Board was reminded. For this reason it was proposed that an impartial agency should review all plans for enlargement of board staffs.

Philadelphia convention program

Fifty-two hours of the eight-day period, Oct. 6 to 14, had to be split up carefully so every major interest of the church would get its share of attention during the United Lutheran Church convention. This month the ULC Executive Board approved the program as

it will be presented for adoption when the convention opens.

Things are so arranged in the tentative program that convention delegates ought to be able to keep wide-awake all the way through. Routine reports are tucked in between those of unusual interest.

As always, the convention begins with celebration of the Holy Communion (Wednesday, Oct. 6, 10 A.M.) Business sessions are at 8.45 A.M., 2 P.M., and 7.45 P.M. on most of the convention days. They are to be held in Town Hall, Philadelphia. A condensed schedule of sessions is as follows:

Wednesday, Oct. 6, AFTERNOON. Reports of Officers. Election of Officers. Report of Executive Board. EVENING. Committee on Faith and Life. Executive Board.

Thursday. MORNING. Executive Board. Church Architecture. AFTERNOON. Christian Higher Education Year. EVENING. Laymen's Movement dinner.

Friday. MORNING. Social Missions. AFTERNOON. American Missions. Common Service Book. EVENING. Pennsylvania Ministerium bicentennial program.

Saturday. MORNING. Board of Education. Women's Missionary Society. AFTERNOON. Tour of Lutheran institutions in Philadelphia area. Service at Trappe Church. EVENING. Open.

Sunday. MORNING. Services in Philadelphia churches. 4 P.M. Mass meeting, Academy of Music. 8 P.M. Youth night, arranged by Luther League of America.

Monday. MORNING. Luther League. Parish and Church School. Report of Survey of Youth Work. AFTERNOON. Board of Publication. EVENING. Foreign Mission program.

Tuesday. MORNING. Board of Foreign Missions. Board of Deaconess Work. AFTERNOON. National Lutheran Council. Lutheran World Federation. World Council of Churches. EVENING. Church Papers, Brotherhood, Church Music.

Wednesday. MORNING. Pensions and Relief. Budget. AFTERNOON. Federal Council

of Churches. Memorials. Adjudication. EVENING. Joint report of Executive Board and Board of Pensions.

Thursday. MORNING. Evangelism emphasis in 1949-50. Convention is scheduled to close at 12.30 P.M.

A brief visit to places of interest to church people in New York City will be planned for delegates from the south and west who may wish to make this trip after the convention.

Debates postponed

One argument expected at the October ULC convention has been postponed until further notice. A proposed amendment to the ULC constitution, permitting the United Lutheran Church to own and maintain theological seminaries, had been scheduled for debate.

At present the seminaries are owned by synods which constitute the ULC. The new arrangement was to lay the basis for inter-Lutheran co-operation in establishing a graduate seminary, but could be extended to undergraduate institutions.

At a meeting on June 17 the ULC Board of Education decided "neither to ask nor press for action" on the seminary ownership proposal "at this time."

A proposed theological seminary for the west coast, in which the California Synod is especially interested, has now reached the stage at which the Board of Education will "confer with the proper officials of other Lutheran bodies as to the possibilities of inter-Lutheran co-operation."

Another debate which will probably be postponed until a future convention concerns United Lutheran membership in the proposed National Council of Churches. The Federal Council, in which the ULC has consultative membership, is scheduled for merger into this more inclusive organization some-

time in 1950. Lutheran leaders are not convinced that the constitution proposed for the new organization safeguards the principle that the new council will be representative of the churches.

"The developments during the last quarter seem to indicate that it will not be possible for the Executive Board to make any definitive recommendation to the 1948 convention of the church concerning the National Council of Churches of Christ," it was stated this month.

Next

Three invitations for the 1950 convention were already on hand, three months before the 1948 convention opened. They are from Des Moines, Iowa; Richmond, Va.; Seattle, Wash.

Next lecturers in the Knubel-Miller series have been named, the ULC Executive Board was told this month. The 1949 lectures will be given by Prof. Harry Baughman of Gettysburg Seminary on an Old Testament prophet, Habakkuk. They will be delivered in Buffalo, N. Y.; Richmond, Va.; Indianapolis, Ind.; Topeka, Kan.; Saskatoon, Sask.

In 1950 the lecturer is Dr. Oscar W. Carlson, who will speak on Evangelism.

Next men to be members of the ULC Executive Board—if the board's proposals to the nominating committee and to the convention are accepted—will be Dr. Oscar F. Blackwelder (re-election), Dr. Henry H. Bagger, Dr. Harry Baughman, Mr. Robbin B. Wolf of Pittsburgh, Mr. Otto Jenson of Indianapolis, and Mr. Virgil B. Sease of Wilmington, Del.

Dr. Rees Tulloss, Dr. Charles Foelsch, and Mr. William Stackel are not eligible for re-election. Dr. Charles Stine and Mr. J. K. Jensen have asked that they be not renominated.

World News Notes

Maginot-line psychology

FRENCH ARMY engineers think the discredited Maginot Line is worthy of reconsideration as an asset, in the event of another war. They point to the fact that 48 of its 52 main forts are virtually intact. The Germans removed much less of the line's electrical equipment and armament than could have been expected. Even the heavy cannon had been left in place, minus only their breech-blocks.

The engineers urge two reasons for the rehabilitation of the line: 1) If the U.S. will finance its reconditioning, it would provide a shield against a possible Russian invasion to submerge western Europe. Considering its futility in World War II, that is open to question. 2) Again, France's Inspector-General, Marshal de Tassigny, thinks it could be transformed into a shelter against atomic attack by a system of glass and concrete screening at the entrances, to guard against blasts and radio-active penetration. That, too, is open to question.

No money

CREeping PARALYSIS is threatening trade among the western European nations. The cause is the disinclination of the respective states to accept each other's currency, not merely at the control value fixed by each state but even at any price. Each suspects the value of the others' currency, yet secretly acknowledges the sub-standard worth of its own by pegging the rate of exchange at artificial levels in order to get more goods than its money is worth.

It is a strange commentary on the British pound sterling—once the world's

standard of value—that Belgium and Italy are unwilling to receive Britain's currency in payment of Britain's debts to them. Actually Britain's pound, at home as well as abroad, has only "coupon value"—that is, it is good for what the government says it can buy at a given time.

Strenuous efforts are being made at present to establish "a multilateral clearing fund to which each of the 16 nations in the ERP group would make a contribution, and through which mutual trading among the nations eventually might be stabilized.

Secret weapon

IT HAS been disclosed, before a House sub-committee on naval appropriations, that a formidable enemy threatens to render the island of Guam uninhabitable.

When the Japanese took over Guam at the outset of the war, they brought along a favorite article of food—giant African snails, which they had somehow imported from Africa. These diligently propagated by the millions, and were only kept down by the Japanese appetite. When the Japanese were driven out at length, they left the snails behind them, snails from four to six inches long and each weighing over a pound.

Not being bothered any longer by human consumption, the snails now threaten to "eat the navy out of business" by destroying the food production of Guam's 11,000 fertile acres. The Department of Agriculture has sent an expert to Africa to find a really hungry snail-eater in the wilds of the snail's original habitat.

This campaign of destruction is being

pursued not only for Guam's benefit, but even more for the protection of the U.S. from an extended invasion. When some scrap metal was about to be shipped to U.S. west coast ports, it was discovered that countless thousands of the snails were bedded in the mud clinging to the scrap metal.

Revolt in Burma

BURMA IS IN the throes of a violent revolution. The main contending forces are both Communist, each seeking the supreme power over the state. There is a slight hope that these two parties may so weaken each other that a representative government may be erected to meet the more moderate views of the bulk of the population.

In the meantime the Kremlin is not exercising any direct pressure, complacently expecting that one of the contending groups will win, and thus add unhappy Burma to the list of Soviet satellites.

Freedom of the press

SOVIET DELEGATES at Lake Success last month proposed that governments subsidize a "democratic press" in their respective lands, in which "the broad masses of people" might have an "outlet for opinion." It was rejected, though urged ostensibly as a "fundamental right, which was being denied in Britain and the U.S. papers by the handful of American and British press barons and press lords."

It is suggestive to note that a probable reason for the Soviet proposal lay in the sorry fate of a number of Communist journals in western Europe during recent months. French Communist editor of the once-famous radical daily, *Humanite*, Marcel Machin, recently appealed for the party acceptance of a higher price for the daily issue, in or-

der that it might continue to function, and not follow into oblivion four other Communist papers that had recently ceased to exist.

Incidentally the rejection of the Soviet proposal really rested upon Moscow's rigid editing of Communist papers in every land, and the deliberate spreading of false reports under their orders. Failure of the papers referred to, however, is chiefly due to the withdrawal of Soviet propaganda funds in lands where a definite campaign, such as in France and Italy, had failed.

Leaving England

EXODUS OF CITIZENS from Britain is off to a good start, with over 100,000 having migrated during the last 18 months. Nine times that many are still waiting for ship space. Most of these are going to British dominions and colonies.

Australia welcomed 25,000 last year alone; 50,000 expect to go this year, and 600,000 are asking how they can get "down under." Canada has become a new home for 56,000. Another 50,000 to go this year, and 300,000 who want to get there soon. New Zealand will receive 45,000 as soon as a present shipping shortage ends. The South African Union has received 25,000 ungraciously, and another 100,000 will go if the Union does not erect its threatened barriers to British migration on account of its recent flare of nationalism.

Still another 12,000 have scattered to Tanganyika, Kenya, Southern Rhodesia, Jamaica and Hong Kong. These emigrants come from all strata and conditions of society, but they are alike in one thing—they are "fed up with nearly nine long years of queues, controls, shabby dresses, frayed cuffs and the drab, lean diet of England."

—JULIUS F. SEEBACH

AFTER TWO YEARS of resistance to the idea of admitting displaced persons, the 80th Congress half-relented and passed in its closing hours a bill loaded with restrictions. Commenting with asperity on its limitations, President Truman signed the "Displaced Persons Act of 1948."

ADMISSION of 205,000 in the next two years is authorized, including 3,000 orphans under 16, and 2,000 persons who fled from Czechoslovakia after the Communists took over the government. Included in the basic 200,000 there may be as many as 15,000 who are already here as visitors or foreign students, and who are not free to return to their homeland for fear of religious or political persecution.

Those who enter will be charged against future quotas of their country of origin, 50 per cent of each annual quota being thus pre-empted until the account is cleared. The number seeking to enter is so large in proportion to national quotas, that in the case of Estonia and Latvia it will be over 100 years before the full quota may be used again.

Expellees from the Balkans now living in Germany and Austria may enter the U.S. under the new law. Persons of German ethnic origin who were uprooted from Poland, Czechoslovakia, Hungary, Romania, and Yugoslavia may apply for American visas up to 50 per cent of German and Austrian quotas.

Limitations

ALMOST ALL the restrictions that made the Wiley Bill unpopular were retained in modified form in the final draft. Only those are eligible who entered Austria or Germany before Dec. 22, 1945. This

almost completely rules out Jewish DP's. At least 40 per cent must come from areas which have been annexed by a foreign country (Lithuania, Latvia, Estonia, eastern Poland). Farmers who intend to be farm workers here must comprise 30 per cent of those admitted.

The most unwieldy limitation is that each prospective immigrant must be assured of employment and housing which will not deprive any other person of a job or a home. If the Displaced Persons Commission to be appointed by the president interprets this to mean that a specific job and a specific home must be assigned in advance to each individual DP and that proof of such assignment must be submitted before a visa can be granted, the administrative process will be infinitely complicated.

Resettlement

PROTESTANTS, Catholics, and Jews are working hard on plans for resettlement, with Lutherans taking a position of constructive leadership. The Lutheran World Federation is setting up an international refugee service with headquarters in Geneva. The Division of Welfare of the National Lutheran Council has accepted responsibility for placing 200 Lutherans, mostly Baltic families, in the next six months. Details will be handled through statewide "Lutheran Resettlement Committees" working with Lutheran welfare agencies. Number of people processed will be small, due to the limitations of the law. But each family helped to a new start will provide a demonstration of the world outreach of our Church.

—ROBERT E. VAN DEUSEN

People Must Be Salvaged

By STEWART W. HERMAN

Churches don't have enough money to pay for rest cures for all sick pastors and church leaders in Europe. Only a few can be chosen for this treatment

WHEN I WAS a student at the University of Goettingen in 1935 there were theological professors who were admired for their vast learning but one was instinctively loved for his Christian humility and sincerity of spirit. Prof. Joachim Jeremias was a young man, but he was deeply versed in his field of study, namely, the New Testament, and we listened to his lectures with pleasure and profit. However, it was not exactly safe to associate with him too closely because he was known as a "BK." This meant that he openly sympathized with the Confessing Church, instead of joining the Nazi-Christians or remaining neutral in the church struggle.

Fortunately he retained his post all through the Nazi regime. But about a year after the war it was discovered that he had fallen victim to tuberculosis and would have to resign. I visited him in those days and found that he was working too hard and wasn't getting enough to eat. His illness was a serious blow not only to one university but to the whole German church. For he was one of the few teachers who supplied his students with something more than knowledge. He was now highly respected for his anti-Nazi stand. But where could he be cured of TB in Germany? Fresh air and rest? These were plentiful. But what about good food?

A YEAR AGO Professor Jeremias was brought to Switzerland by the World Council of Churches and placed in a

sanatorium at Davos. This spring he was sent back to Goettingen fully cured, and before he went he wrote the following letter:

"THE INVITATION of the World Council of Churches came as a gift from God. As the first of the guests at Davos, I found not only a comfortable but a genial home at the *Pension Alpina*. Here every guest is welcome as one of the family and overwhelmed by the kindness of the mother of the house, Frau Berg, who is indeed a mother to all. We counted at one time among the 28 guests of the house 12 nationalities.

"Among the guests there was always a true sense of deep fellowship, although we belonged to many different denominations—Lutheran, Methodist, Anglican, Reformed, Salvation Army, and so on. We all felt united in true ecumenical brotherliness. We learned to know and understand each other. We exchanged our experiences. The tuberculosis town felt the impact of our fellowship, for, as far as our health permitted, we served with sermons, lectures, and pastoral work in the churches and sanatoria of Davos. At the Alpina, we began the day with a study of the Bible and prayers.

"And now I may return with a glad heart to my family and to my work among the students at Goettingen, who had been praying for me unceasingly in my absence. My gratitude for these months at Davos is immeasurable. The only thing that troubled me was the

consciousness of the great expense I was causing the Health Committee. But all I could do about it was to ask God that He would help me use this new gift of health in His service and to His glory."

YES, THE EXPENSE was considerable, but the joy of knowing that this man is well and ready to return to work cannot be measured in money. One such cure probably cost three thousand dollars. And when similar cases are helped, the amount of money required by the Health Committee of the Reconstruction Department becomes alarmingly large. The World Council possesses no inexhaustible reservoir of funds upon which to draw for aid for tubercular pastors and professors, but must depend upon the gifts of Christian people in various countries.

There was a time when the World Council hoped to purchase a sanatorium of its own in order to handle a larger percentage of the deserving cases which come to its attention every year. But even a small sanatorium of 50 or 60 beds was too big for the limited budget, and so just a few people are sent to private sanatoria where the rates are not too high but the care is first class. Even then the committee is forced to say that it can take only the younger people whose lives are most valuable to the church. Even these can be taken only if the cure is certain.

But that is not all that the combined Holiday-Health Committee is trying to do for church workers in Europe. Last year it joined forces with the Swiss churches to buy a hotel high on the shores of Lago Maggiore in Locarno, to which men and women who are in danger of physical breakdown may be sent for a good rest for six weeks. An ounce of prevention is not

only worth a pound of cure—but it's cheaper.

This delightful house, called *Casa Locarno*, takes care of 26 people at a time. The nationalities are mixed as much as possible in order to provide a truly international Christian atmosphere. I happened to be one of the original negotiators for the purchase of the little hotel. In fact, I had the honor of giving the house its new name. The experiment has proved so successful and its results were so important that a second house—*Casa Selva*—has now been acquired at Lugano in this Italian part of Switzerland for the same purpose. It will hold 10 church workers.

You cannot imagine—especially if you are accustomed to taking a pleasant vacation every summer—what a slight change can mean to people who have not been away from their war-worn homes for several years. To enter undamaged Switzerland, breathe its life-restoring air, and eat its "prewar" food is like getting a foretaste of heaven. Scores of weary pastors and their wives, who could not take any currency out of their countries even if they had enough money, have gone back to Holland, or France, or Austria, or Czechoslovakia, or Hungary, refreshed in body and soul for the gruelling task which still lies ahead. Yes, they come from behind the Iron Curtain too.

WHAT ABOUT THOSE who cannot get the necessary passports and papers? They must simply stay where they are, to suffer and perhaps to die of TB. There is only one remote possibility of bringing adequate help to them. The Holiday-Health Committee has encouraged the establishment of local Christian sanatoria to which supplementary food supplies can be sent. If there are no local sanatoria, special food parcels

are sent direct to tubercular pastors for home-cure. Lutheran World Action has just allocated an additional \$5,000 to this work of the World Council to supplement generous Swedish Lutheran gifts.

Hundreds of people have been helped by these parcels, especially in Germany where tight restrictions are placed on foreign travel and nobody is allowed to leave simply for reasons of health. Consisting of dietary foods, the precious parcels have inspired eloquent letters of gratitude.

"I THANK YOU with all my heart," said one pastor, "for the considerable help which these food parcels mean to me at the present time. During the war, when I served as chaplain at the eastern front, I incurred a very severe case of tuberculosis. Now I have recovered so far that I can serve again in the community. But the danger of relapse is so great during the present shortage of food that I received your parcel with deep gratitude. The fact that brethren beyond the borders are ready to share the need of our country belongs to the almost holy experiences of these years."

"I wish," writes a German pastor, "that I could shake hands with the kind helpers and express to them personally my deep gratitude for the food parcels which are such a blessing to all of us. I would like to feel that in return for the kindness bestowed upon us God's love may shine on you through these lines. Without these parcels my wife and my children, who are all threatened with tuberculosis, would probably no longer be with me. I wish you could see the children watching, speechless and with their eyes wide open, the unwrapping of your parcels and hear their shrieks of delight when

the contents are disclosed. Every bitter feeling disappears then, and is replaced by a feeling of comfort and fortitude."

IT IS MUCH MORE satisfactory to get letters like these than the kind which was received shortly after the very first packages had been sent. One widow wrote that her husband had been so grateful for the thoughtfulness of Christian friends abroad and for the wonderful parcel which had been sent to him and to other tubercular pastors. It had cheered his last days to know that help was on the way!

The help has come too late for some, but it is not too late to help others. This spring the Holiday-Health Committee counted among its guests at Leysin and Davos a French pastor's daughter, a Greek priest, two Hungarian students, a Salvation Army officer from Holland, an Italian theological professor and several pastors from Germany, Austria and Great Britain! Some will go home in a few months, but others require operations and long periods of complete rest.

During the war the U.S. Army and Navy gave their men the finest medical care that money could buy for the sake of having an efficient fighting machine with good morale. The American army alone has dozens of recreation centers in Europe, but the Christian church has only a few. The ranks of the Christian church, in the midst of its critical fight, are being seriously depleted by disease and death. Undernourishment and overwork are causing casualties which could be avoided by quick action. But quick action means available money. Two little Swiss hotels are not enough. When shall we have an international sanatorium for Christian workers in Europe?

Icelandic Synod Gains in Apportionment Contributions

By A. S. HANSON

GIMLI, MANITOBA, on the shores of beautiful Lake Winnipeg, was the scene of this year's convention of the Icelandic Synod June 18 to 22. The Rev. S. J. Sigurgiersson of the Gimli parish was host pastor.

The conference was opened with holy communion. The Rev. E. Brynolfsson, of Iceland, who has been serving First Lutheran Church of Winnipeg the past year, delivered the meditation. Saturday sessions were held at the Sunrise Lutheran camp, the synod-sponsored youth camp near Gimli. Six buildings had been completed at the camp grounds since the synod began the sponsoring of this project three years ago.

APPORTIONED benevolence contributions had risen in the Icelandic Synod, the convention was told, but only a beginning has been made. Delegates were urged to press home the need of apportionment as well as Lutheran World Action to their congregations. Dr. R. R. Belter, president of the Wartburg Synod, represented the United Lutheran Church. He gave a stirring address on the work of the whole church.

Services on Sunday, June 20, were conducted by pastors of synod at the churches within the synod that were close to Gimli. Many of the delegates

visited Bethel Old Folks' Home (sponsored by the synod) in the afternoon. Sunday evening was dedicated to the youth. Stefan Guttormsson, a pre-theological student, Dr. Belter, and the Rev. A. S. Hanson challenged the youth to think seriously of full-time work in the church.

ELECTION OF OFFICERS resulted in the unanimous re-elections of President E. H. Fafnis of Mountain, N. D.; Vice President V. J. Eylands who is currently on leave of absence to Iceland; Secretary B. A. Bjarnasson, all of whom are pastors, and Treasurer S. O. Bjerring, layman, who is beginning his seventeenth year as treasurer.

Clergy delegates to the ULCA convention at Philadelphia in October are Pastors Fafnis and Bjarnasson, with Pastors H. S. Sigmar and S. J. Sigurgiersson as alternates. Freeman Einarsson and Magnus Gisslasson are the lay delegates, with Neal Bardal and Chris Benson as alternates. Progress was shown from many committee reports, among them, that of Christian education telling of a large percentage of increase in Sunday school enrollment; and that of publications telling of more subscriptions for the *Parish Messenger* and *Sameiningen*, synod publications, as well as THE LUTHERAN.

Nova Scotia Synod Reaches 100 Per Cent in Apportionment

By DOUGLAS A. CONRAD

THE SYNOD OF NOVA SCOTIA met in Zion Church, Lunenburg—mother

church of Lutheranism in this area—on June 24-27. President C. H. Whitteker

reported many improvements to church properties during the past year, and also that the year 1947 was the first time the synod had met its ULCA apportionment in full. Note was also made of the fine response to Lutheran World Action, and a good start has been made toward the 1948 objective. He urged pastors and delegates to keep one thought in mind and that is to "Go Forward."

Fraternal delegate of the Canada Synod was the Rev. A. G. Jacobi of Kitchener, Ontario, a former pastor of this synod. The Rev. Frank M. Brown, director of Lutheran World Action, presented the needs of that work. Dr. Armin G. Weng, president of the Lutheran Theological Seminary at Chicago, Ill., was official representative of the United Lutheran Church.

Special note was made of the fine results of the Sunday school visitation campaign under the direction of the Rev. Marcus Otterbein. An outstanding event of the convention was the banquet attended by 150 laymen with Dr. Weng as the speaker. Music at all services was under the direction of Mrs. B. G. Oxner, director of the choir of Zion Church.

The Rev. Alfred Schenk was welcomed into synod, having recently been ordained by the Canada Synod. He begins his work in the Midville Parish. One parish, the Northfield Parish, is vacant, but will be supplied for the summer by Student Wilfred Myra of Lunenburg.

THE STEWARDSHIP COMMITTEE urged that five new members be obtained for the Laymen's Movement before the ULCA convention in October. It also urged congregations of synod to give their loose plate offerings during October toward the double apportionment

as an anniversary gift.

Synod made plans to call a student to work in the rural parishes during the summer of 1949. Eighteen hundred dollars was adopted as the minimum salary to be paid to pastors of the synod. Dr. Karl S. Henry of the Board of American Missions surveyed the rural situation during the spring, and made several recommendations of a long-range nature, which are under study by the committee.

The new Lutheran youth camp will open on Aug. 3. A boys' camp will be held for one week and a girls' camp for another week. Work is progressing favorably on the site, and the new dining-hall is about completed. Large groups of young people are expected to be at the camp next month.

THE FOLLOWING ELECTIONS took place: Secretary, the Rev. James Dauphinee; treasurer, Mr. Ivan Schnare; archivist, the Rev. L. G. Bald; city chaplain, the Rev. Douglas A. Conrad; Children of the Church secretary, Mrs. Paul DeMone; statistician, the Rev. F. O. Lukens; Canada Lutheran Publication Board, Pastors W. G. Minke and F. O. Lukens; Park Board, C. B. Conrad; representative for THE LUTHERAN, Dr. Martin Wentzell. Committee on American Missions: Pastors Louis G. Bald and F. O. Lukens, Mr. Stewart Crouse. Committee on Foreign Missions: Pastors W. G. Minke and A. Schenk, Mr. James Silver. Committee on Social Missions: Pastors F. O. Lukens and J. S. Dauphinee, Mr. C. B. Conrad. Members of the Executive Committee, Pastors L. G. Bald and W. G. Minke, Messrs. St. Clair Randall and Everette Crouse. Delegates to the ULCA convention, Pastors C. H. Whitteker and J. S. Dauphinee, Messrs. Ivan Schnare and C. B. Conrad.

Too Many Elmers

By RUBY LORNELL

It's nice to have a church to go to on Christmas and Easter, but can a person be expected to attend every Sunday?

THE PASSIONATE LETTER of Elmer is something of a classic in its field:

"My darling, how I wish I could tell you of my devotion. For you I would climb the steepest mountain. For you I would cross the hottest desert. For you I would face the wild beast in his lair, or tread upon burning coals, or defy the forces of armed battalions.

"Ever yours faithfully,

"ELMER.

"P. S. I'll be over Saturday night if it doesn't rain."

Elmer and his kind appear frequently on our church membership rolls. Perhaps they even constitute the majority.

"I believe in one God, the Father Almighty . . . and in one Lord Jesus Christ . . . Very God of Very God . . . whose kingdom shall have no end . . . I believe in the Holy Spirit, the Lord and Giver of life . . . I believe one Christian and Apostolic Church . . . and I look for the resurrection of the dead and the life of the world to come . . .

"P. S. I'll be in church to worship You unless it rains, or unless the weather is too nice, or unless I go to the beach, or unless I don't feel like it, or unless I sleep late, or unless I went last Sunday, or unless I have to stay home to fix Sunday dinner, or unless I read the funnies to my children, or unless I have a little headache . . ."

WE PROTESTANTS are rather inconsistent on the subject. When our atten-

tion is called to the fact that our Roman Catholic friends attend church with much greater regularity than we, we are apt to belittle them and say: "Oh, that's different. They *have* to go. The priest says so." And thereby we assure ourselves that we are fully as righteous as they.

It is true that the Protestant clergyman cannot require that his parishioners attend worship regularly. But certainly it is equally true, and most of us will admit it, that it is the desire of God that we, his people, worship him. Not only is it given as a direct command in the Old Testament, but it is implied consistently throughout the entire New Testament through the regular habits of Jesus and his faithful disciples.

Theoretically, of course, it is possible to worship God while we are on the golf course, or casting for fish, or cooking Sunday dinner. But actually, if we are honest, we shall have to admit that we do not worship him as completely and devotedly there as we do in church—and in most cases, we do not worship him at all.

What shall we infer then—that the command of the priest is more important to the Roman Catholic than is the will of Almighty God to the Protestant?

The will of God ought to be sufficient reason for any Christian to attend worship regularly. Surely there is no justification for any Christian, knowing the will of God, to say: "Shall I, or shall I not?"

BUT THERE ARE other reasons, sec-

ondary it is true, but other reasons, nevertheless, for regular worship.

First, regular worship helps to keep us more keenly aware of the presence of God, or spiritual realities. It strengthens our faith and sustains our wills. The communal worship of God on Sunday helps to strengthen the private worship of God on Monday. In other words, it makes us "feel better."

Second, regular worship has a disciplinary value that is desperately needed by an undisciplined people. We moderns smile at the strict Puritans, and at the self-imposed requirements of certain sects in our own day. But the moral level which we have achieved through lack of discipline gives us small cause for mirth. The flabbiness of the undisciplined spirit is no laughing matter. Imagine a concert pianist practicing only when he felt like it. . . . Or an athlete observing training rules if it suits his convenience. . . . Or imagine your reporting to work only if you have nothing else you would rather do!

We would do well to examine critically the oft-mouthed phrase: "Certainly it is no use for me to worship when I don't feel like it. That's hypocrisy." It can be hypocrisy. It can also be a very valuable discipline that will make us more capable of true worship.

THIRD, WHAT WILL the neighbors think?

"The neighbors!" we protest indig-

nantly. "They don't care whether we go to church or not. They don't go themselves. And anyway, it's none of their business!"

Of course the neighbors don't care whether we go to church or not—at least, not most neighbors. But they notice it. They know we're members of the church, and that we attend spasmodically. How can they help but think that our Christianity isn't important to us, a mere leisure-time pursuit in which we indulge if we have nothing better to do, an extra little embroidery added to an already adequate life? But the Christian faith can never be that. Either it must be at the center of life, permeating everything else, or it is not the Christian faith. It is only a cheap imitation of the real thing.

The "testimonial meeting" is a thing of the past. But every church member who attends his church regularly is testifying to his neighbors that at least Christ means enough to him so that he gives worship first priority. And every Christian who attends church only spasmodically is testifying to his neighbors that Christ is sufficiently important only to command the leftovers.

Approximately 65,000,000 people in the U.S. are members of the church. On any given Sunday (except Easter and Christmas) there are roughly 25,000,000 in church. Entirely too many Elmers!



For this generation, brought up on movie thrillers and silly comics, I covet a childhood nurtured on the Word of God. It might seem the depth of boredom to a modern youngster fed up on trash and jaded from worn-out excitements, but life was happier before the Amen Age gave way to the era of So What.

—VANCE HAVNER in *Journey to Faith*. (Revell)

Dangerous Decision

By REINHOLD NIEBUHR

Verdict of the U.S. Supreme Court in the Champaign case reflects the secular philosophy of life which Protestants have not combatted effectively

THE SUPREME COURT decision, declaring that the Champaign, Illinois, plan of released-time religious education in the public schools is unconstitutional, sharpens the issues which we confront in regard to religion and secularism in education.

Many Protestants make common cause with secularists in welcoming such decisions and in approving the social and educational philosophy which underlies them. They do not seem to realize that if the separation of church and state is made absolute, education—and indeed our culture in general—must become more secular.

This follows because the state is the instrument of the community for achieving its common purposes.

THE ORIGINAL PURPOSE of the First Amendment to the U.S. Constitution was to prevent the establishment of a particular religion. A legitimate extension of that purpose would be to prevent the government from giving any religion special privileges of any kind.

But in popular opinion the amendment has come to mean the preservation of a "wall of separation." Two Supreme Court decisions have now embodied this popular interpretation into the meaning of the Constitution.

We may argue on constitutional grounds that this is an illegitimate extension of the meaning of the Constitution. But it is more important to recognize that it embodies a philosophy in which the secular idea that religion

is dangerous to the peace and unity of a community becomes compounded with certain Protestant notions that religion is purest when it is most private.

It is because secularism and Protestantism tend to join forces in such a philosophy that a spiritual climate is created in which these Supreme Court decisions take place. The observation that "the Supreme Court follows election returns" is not too cynical. Law and the interpretation of law is meaningful only in the context of the cultural and political history of a nation.

SUPREME COURT decisions on the right of Congress to regulate interstate commerce have been influenced by the gradual development of a continental technical economy. They represent not arbitrary but natural and inevitable extensions and shifts of the original meaning.

We must recognize therefore that our difficulty lies not with Supreme Court decisions but with a climate of opinion which a Protestant and secular majority has created.

The Protestant part of this majority is not aware that our secular public school education embodies two perils. Either it leaves a complete vacuum in regard to the ultimate issues of the meaning of life or (what is more usual) it teaches a secularized form of religious faith, according to which "freedom" or the "unity of the community" or the idea of "progress" becomes the idolatrous center of the meaning of life.

Christians Write Letters

HERE ARE FIVE letters from Christians in various parts of the world: from French Equatorial Africa . . . Los Angeles, California . . . Peiping, China . . . Tulsa, Oklahoma . . . Bremen, Germany

ONE IS from the most famous Christian missionary in the world. Another is from a woman alcoholic whose recently acquired Christian faith is helping her to regain decency and health. The third is from a Chinese businessman who thanks God for his father who sent his children to Christian schools. The fourth is from an American housewife who wonders why Christian teachings are not more seriously heeded. The fifth is from a young German woman who appreciates the help received from Christian friends in America.

Letter from Albert Schweitzer to a Friend in Vienna

Lambarene, Equatorial Africa.

DEAR FRIEND:

DO NOT FEEL SORRY for me (as you apparently do) that I am living here, far from Europe, dedicating myself to humanitarian activities. Since I teach reverence for life, I have to live my teachings!

I must not lecture about it from the chair of a university department of philosophy, great as my respect for university teaching may be, and difficult as it was in my personal case to resign from it. Naturally it had been my intention to spend longer periods in Europe. My hope used to be, to spend—after my having reached the sixtieth year—one year in Africa (should I find good doctors as substitutes) and every other year in Europe, in order to dedicate it to art and to the completion of work I started.

This letter from one of the world's most noted missionaries was written to Dr. Aurel Wolfram, and published in "Die Presse," Vienna. The translation for "The Lutheran" is by Robert Rie.

HOWEVER, THE TWO WARS forced me to stay for a longer time in Africa than I ever had supposed I would stay. The first kept me four and one-half years, the second for 10! Since the beginning of 1937 I have stayed here (minus 12 days in Europe), and I have been living in the hospital continuously, without one day of leave, without even one work-free day.

Yet I still hope to come to Europe, where I may be able to give the final shape to the third volume of my philosophy (which will develop my world-view systematically). Many chapters have been finished so far. Some of them lie as manuscripts, three or four times revised, on my shelves.

IN ORDER to find the time and concentration to start here with this work which should be continued in Europe, I have to complete a series of works which require my attention besides my medical activities. I have to repair my hospital, to catch up with the many improvements of the buildings which

we could not undertake during the war. I have to take care of the big plantation, organize our pharmacy, and the like. This is my occupation aside from medicine. Last week I was a mason; some months ago I built an aqueduct. Right now I am tinkering around the pump. After that I will be busy with the plantation. . . . I shall have to finish all this work that I may be able to live half-way normally again (so far as it is possible in our time), and that I may work on an intellectual level outside medicine.

I SPARE YOU any description of the difficulties and complications that have been created in my life here, thanks to the recent war and the new colonial and economical conditions. The many questionnaires (import licenses, etc.), unknown before, have to be answered at this time. . . . Writing work and other difficulties are on the increase. However, I already completed some work

of that kind, and sometimes I am able to sit down at my desk in the evenings, although I am usually very tired. . . .

We are three doctors here, and seven nurses. But the district which is served by our hospital is so big that we can hardly master the work. We are a center of surgical activity. Usually there are 10 Europeans and 250 Negroes hospitalized. I am very busy with the treatment of leprosis. A terrible worry is the feeding of the many patients, not only on account of the high costs, but also because of difficulties in providing the food. Of course, the Europeans pay for their hospital expenses.

I can conclude from many signs that the ethical doctrine of the reverence for life is on its way forward. It is spreading out through the personal contact from man to man. It is effective through its content of truth.

I had not expected to live to see its coming victory. ALBERT SCHWEITZER

Letter from an Alcoholic to a Pastor who Helped Her

Los Angeles 21, Calif.

DEAR PASTOR:

I HAVE been trying to write to you since I am home from the hospital, but usually the wastepaper box gets it, as my right side always has been weak and gets to aching before I finish what I have started. Through prayers, though, I'm a firm believer now in "try, try until you do succeed." You remember?

Oh, Pastor —, my heart is just way beyond expressing how wonderful our most loving, gracious Lord is. My heart is overwhelming with love towards our heavenly Father. I just cannot find the words to put on paper. No—never is

there a word that could half compare with the word of Jesus.

I marvel in wonderous amazement as it is just so beautiful and so very sacred when I come to the very depths in my heart to feel and thrill with the full knowledge that I am His and He is mine. I do pray that you will forever be blessed richly by God for bringing souls back to Him.

I NEVER realized in all my years that our Father could bring such wonderful joy in our hearts when we honestly come to Him in prayer begging Him to make us humble. My joy is beyond measurements. But this I must more

than ever remember now, to seek Jesus and ask Him more than before to keep me more humble each day, not to let this joy run away with me in a spur of a moment and then fade away until it dies because I want to be even more as Jesus. My prayers must be to Jesus and my entire life His. My body and soul are the Lord's now and I ask Him to let me be completely His to do as He wills.

I can understand now why I told George I was going to the hospital and fight this through because Jesus told me to. . . .

I AM FEELING better every day. Four mornings I have awakened and felt how much my stomach and sides were down. I cry for joy now. Of course it is still much swollen but God will take care of that. I put a mark around each day on the calendar when it is done as if I were

a child, with a smile on my lips and praises to Him who keeps His promise.

I am able to kneel again without any pain. Jesus and I have such wonderful and blessed talks together. I saw Him in a vision I shall never forget. His eyes so humble, the smile on His face. Oh that I could have true Christian love shining in my eyes as in His. I know there are some stores in town and I want to buy myself a catechism. It is so wonderful because it is months since I took a drink.

Last night was the most wonderful sleep I have had for a long time. I've been asking God to let me dream of Him if He wills it so. I have to go to the medical clinic in the hospital the 20th of this month. Please continue to remember me in your prayers. Again, may God's blessings be to overflowing for all of you.

As ever,

CLARA

Letter to Malcolm Shutters, a Missionary in China

Peiping, China

February 5, 1948

DEAR PASTOR SHUTTERS:

YOUR TELEGRAM of today's date announcing the passing away of my father has been received. I am sorry indeed that I was unable to get there in time to see him and to talk to him. The earliest reservation that I have been able to secure is on the 12th. I hope you will be kind enough to meet me at the airport on that date.

My father was a great man. I am proud of him. He was sincere, straightforward and was always ready to help others. At the time when my father first became a Christian, some 40 years

ago, our whole village and all the relatives considered him abnormal-minded. He was despised, insulted, and grossly ridiculed as a running dog for the foreign devils. He endured all such mockeries and persecutions smilingly.

HE WAS FAR-SIGHTED enough to send us children to modern schools, instead of letting us study only Chinese classics. If it were not for his foresight and guidance, I would have become a farmer or would be forced to join the marauding communist army, or would even long since cease to exist. He was not satisfied to have his own sons to go to school. He persuaded parents of his relatives and friends to do likewise. I

don't know how many people are benefited by his influence!

I believe my father had achieved more than most Christians in leading a backward people to know the truth. He has passed away, but his influence

continues to grow and can never die. His going makes so much clearer the fact that death is of the body, but life is of the spirit.

My father was a great man. I am proud of him.

P. H. YUI

Letter Written at Eastertime by an Oklahoma Housewife

Tulsa, Oklahoma

DEAR SIR:

THIS Eastertime has meant so much more to me than any other such time in my life. I attended a drama of the Crucifixion this Easter, given by our school students in one of our parks. As I stood shivering in the misty, early morning my mind pondered over the agony and suffering of Christ on perhaps just such a morning. I tried to compare my little misery with his great physical torture and mental anguish for the sinners at his feet.

I knew there was no comparison, truly, but do we not strive ever to understand better how it was, and why it was so with Him? For a few fleeting moments after the drama ended, I waited. Did others who waited as I did have a feeling of expectancy that perhaps another miracle would happen? I felt very certainly the power that brought those thousands of people there to witness the familiar scenes. Why does that power lie dormant?

That is the purpose of this letter to you. Will you publish it? Will people answer that question? What a wonderful opportunity we have to put the ever-loving hand of God's mercy on the gaping wounds of the torn and bleeding world right now!

Everywhere one hears that Chris-

tianity only can save the world as it is now, yet Christians stand mute. The power of God's love in the hearts of men can move the world, but we must be united in purpose. Still we haven't learned to be completely tolerant of each other, still there are those who would rule. It is God who rules. It is His goodness that we share here. This is His world which He has loaned us for a purpose.

How shall we return it to Him, shining gloriously for Him or in utter ruins? Civilization after civilization has gone down in disgrace after reaching the peak of power and possibilities. Shall we, also, spell our own destruction when we stand on the brink of a miraculous age of peace? We have not yet gone unto all the world and preached as God admonished us to do.

Jesus said the time was short when He lived among men. The time must be far shorter now. How long will we dally with the hope of the world? Love must prevail throughout the earth and men must know and teach. In teaching they will know. In knowing they will teach.

For a supreme, complete living we must live for Him! Miraculous things are happening today in science, machines, atomic discoveries. Will we also perform miracles for God? Do we dare progress to the top of miraculous production without including God? I am a

minute example of the peace-loving peoples all over the earth, thousands and thousands of men who wish to live as Jesus taught us. Will we allow cruel, aggressive fanatics to drive us to certain destruction? Or will we unite in love and administer to each other such kindnesses as He taught?

Is there not some way we can promote good will and further the teachings of Christ in this way? I am a wife, and mother of three children. I am sincere in my concern over world conditions. Is there power in the thoughts of one so insignificant as I?

HELEN PETERS

Letter about Everyday Problems in Postwar Europe

Bremen, February 14, 1948

DEAR MR. BROWN:

IT WAS SO NICE to have your letter of December 29. I will try to answer your questions, but it is very difficult.

1) CAN ANY German people buy coal for use to heat their rooms or to cook food? No. From time to time during the winter they get stamps on which they can buy coals. In Bremen one to three persons got until now 660 pounds of fuel for everything. In Ostfriesland p. e. they got only peet, 1,100 pounds, which is wholly insufficient. For the offices we got no fuel (freeze or go to the black market).

2) IS THERE MORE or less food in the stores and bakeries than last winter? There is less. What is in the stores is not the main fact, but what you can get. We can buy now for four weeks this: 13 pounds of bread (four slices daily), 1¾ ounces fat, 7 ounces meat, 1 quart skim milk, 2 pounds grain, 2 pounds brown sugar. Try to reckon how much that is in one week or one day. It is nearly nothing.

Those food rations are for normal

grown-up persons. Laborers get more food, but not the so-called mental workers. You can imagine that one is perpetually hungry, or worse, too weak to be hungry. In Lower Saxony we got 220 pounds potatoes. In the Ruhr area they did not get those potatoes. They get a little more bread now.

3) IS THERE MORE or less clothing in the stores than last winter? There is something in the stores, but you cannot buy it. And it makes one so angry to see the things one needs so urgently in the shop windows and they are beyond reach. Since the beginning of the war, now eight and a half years, you cannot buy what you need. In the war you could now and then get *Bezugscheine* (a certificate of priority). Since 1945 there are often changes in the system of distribution, but the fact remains: you cannot get what you need.

Since 1945 my father got: one pair of socks and one shirt. My mother got nothing; I got one dress. And we had lost all our property. Other people get less, some others who have the time and the courage to run every day or have "connections" get more. For repairing of shoes we now get tickets and can have in one year one pair of soles. Without the help of the American

This letter was written to Col. Frank Brown, director of Lutheran World Action in the ULC, who was stationed in Bremen until a year ago.

friends I do not know what most of our people would be dressed in.

4) IS THERE MORE employment for the people? My experience in this case goes only as far as Bremen. As long as the harbor is working, there is employment. More difficult it is for businessmen. They are waiting for the Currency Reform and know that they will not have cash then. So they do not want to have a big staff. The worst is for the prisoners of war who return. Here in Bremen we have *Heimkehrerfur-sorge* (a service for returned veterans) as of course in other towns too. They try to help those men. The industry of Bremen is nearly dead, because of lack of raw material.

5) ARE THE GERMANS favorably impressed with USA Military Government or not? On the whole they are favorably impressed. In the beginning they hoped everything and believed blindly. Now they are disappointed because there seems no way out of disaster. The denazification is of course a point which causes much misunderstanding. So does the prohibition of whale-catching.

6) WHAT HAS the army or Military Government done that the Germans look upon with approval? The Germans are very thankful for such things as school lunches, Christmas gifts and the distribution of army clothing to laborers. They are approving the things done for education in schools and for grown-ups in Information Centers.

I AM SORRY that I can give you the information only from the perspective of a mouse. But I am only one of so many, and no leading person at all. I had time to brood over your questions and I did, because I had to be in bed some days with a sore throat. Now I am struggling for recovery but that is so

difficult if you are down. The blood pressure is so low, the heart beats only between 54 and 60 times in a minute, in short, I feel like a wet towel.

My parents are well. They have very exciting plans. They try to get a flat in Lesum in one of the barracks of the new Haven of Peace. In the last rainstorms we were nearly drowned in our rooms and so even my father thinks it is impossible to stay here for another winter. The plans for the flat are going to the building inspectors. We hope they do not object. And if everything goes well we can move in next August. Until then there are heaps to be done about furniture (much of it is only borrowed), linen, and worst of all curtains—so many windows there. But if it comes to the worst we sit on the floor and paint the windows black. (I forgot we have no paint.) My mother looks forward to get away from the rubble. As for me I shall not like to go by train daily (standing on tiptoe all the time, you never get a place) but shall like to see my parents happy.

I AM NOT QUITE satisfied with my letter. I wish to make clear that we know what we owe to the untiring efforts of such organizations as Lutheran World Action and such persons as you. We understand that out of a Christian spirit this help is given.

On the other hand we do long for the day when we are able to get what we need through hard work. We know that in America there are needy people too. And it is not good for a whole people to rely on strange help. We pray that we may have the strength to go the right way as a whole people in the future. It must be found a new way because all the old ones are blocked.

Thank you so much for trying to find help.

TILLY FRICK

We Thank God For People Who Help

"I WISH everyone were happy," said Lois.

"So do I," said Mother. "But what's the matter? Do you know someone who is not happy?"

"I was just thinking. We enjoy so many things we see and hear, but what about the people who are blind, or deaf? Isn't it too bad that they can't see or hear all these wonderful things?"

"Yes, it is. Perhaps that feeling is what makes Christians different. After we give thanks to God for his blessings to us, Christians naturally think of God's children who do not share those blessings, and try to help them."

Lois looked interested. "But, Mother, how can you help blind people?"

"Do you remember Mrs. Carruthers? Mrs. Carruthers was blind until she went to a hospital and had a very delicate operation performed. She had to lie very still for several weeks with her eyes bandaged. One day the doctor and nurse came in and took off the bandages. Mrs. Carruthers could see again!

"Many people helped to bring that miracle about besides the doctor who operated and the nurses who cared for her. Back of them were the doctors who had worked and studied until they could teach Mrs. Carruthers' doctor all he needed to know to perform that operation. And all the people who helped to build that hospital and keep it going helped to bring sight to Mrs. Carruthers, too."

LOIS THOUGHT about it. Then she said, "But, Mother, there are lots of people who stay blind."

"Yes, there are," agreed Mother.

"Even if we can't give them back their sight, there is much that we can do to help them enjoy a happy, useful life. There are schools where blind children, and grownups too, are taught to earn their own living and to get around."

"And there are Seeing Eye dogs," said Lois. "They help people get around."

"Yes. And a way has been worked out so that books can be made for blind people to read."

"Books!"

"Instead of being printed as ordinary books are, these are printed in Braille."

"Are there schools for the deaf, too?"

"Yes. There are ministers who have learned to preach to the deaf, too."

MOTHER REACHED for the Bible. "Here, let's read these verses. When John the Baptist wanted to know if Jesus was really the one he was looking for, Jesus gave him this answer."

So Lois read: "Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

WE READ THE BIBLE: Mark 2:1-12. The Story of the Men Who Brought a Sick Man to Jesus.

WE SING TOGETHER: I Thank Thee, Lord, for Strength of Arm (Christian Youth Hymnal, 283)

WE PRAY TOGETHER: O loving heavenly Father, we thank thee for people who help. May we find the ways in which we can help to share thy gifts. AMEN.

"Go to Dark Gethsemane"

KNOW THE BIBLE

By AMOS JOHN TRAVER

Mark 14:32-52. Parallel readings—Matthew 26:36-56; Luke 22:39-53; John 18:1-12.

GETHSEMANE was more orchard than garden, as we use the term. That this was an orchard of olive trees is suggested by the meaning of Gethsemane—the place of the olive press.

Jesus did not go to a strange place for this hour of conflict and consecration. Even Judas was certain that he would come to this beloved shrine where he had prayed so often.

Eight of the apostles were left near the gate, while the inner circle of three—Peter, James and John—went farther into the garden with him. These were highly privileged disciples for they had been with him at the Transfiguration and on other important occasions.

They were leaders among the twelve and would be leaders in the early church. Mark is believed to have gotten the materials for his gospel from Peter, and in this account we have Peter's first-hand story of all that happened.

IT WAS ONLY after leaving the eight that Jesus seems to have revealed the awful sadness of his heart. To the three he exclaimed, "My heart is sad, sad even unto death." Then he asked them to be on the watch, knowing that Judas would soon come to betray him. Many a hero has gone to his death with laughter on his lips and with proud disdain for suffering. No, it was not the prospect of physical pain that overwhelmed Jesus. It was the weight of the world's sin, for on him "was laid the iniquity of us all."

It was hard to be rejected by those

he had come to save, but it was harder to realize that Israel had condemned itself in rejecting him. Awful cruelty was ahead, the most painful and humiliating death that man or devil could devise. Yet far more awful to our Lord was the eternal death into which his enemies had chosen to go.

"ABOUT A stone's throw" from the tree, Jesus threw himself on the ground in prayer. The heart of his prayer, uttered three times, is carefully recorded. No doubt he spoke many words for which there is no record. His address to God is touchingly beautiful. "Abba, Father." "Abba" is in the Aramaic language that Jesus used throughout his life, the common language of Palestine. It is the word any Hebrew lad would use when speaking to his father.

If Jesus used both words, it suggests that here he represented both Jew and Gentile, for he was to die for all. We cannot overemphasize the meaning of this address, for the rest of his prayer is dependent on his perfect relationship of trust toward God. It was a child who had complete confidence in the wisdom and love of his Father who said, "Remove this cup from me."

NOT LIKE a slave, but like a son, Jesus prayed, "Yet not what I will, but what thou wilt." Here is the secret of all prayer. Jesus had accepted the limitations of humanity when he became man and dwelt among us. His prayer represented humanity raised to its highest level of trust.

The salvation of the world depended on Jesus' complete acceptance of his

mission. That mission required the cross. It was no yielding to human weakness that led to this prayer. If there was any other way to redeem men from sin, Jesus would have rejoiced.

How patient Jesus was with those sleeping on watch. In war the penalty would have been death. Jesus had heard their boastful professions of loyalty. Peter, in particular, had reproved loudly the suggestion that he would ever desert his Master. Now, a few hours later, he had gone fast asleep.

Jesus knew the weakness of the trio, the intense mental and spiritual experience through which they had passed. They were worn out with the effort to understand him and with the certainty that the time of crisis had come. How the compassion of Jesus should encourage us who also sleep when we should be watching and praying!

The third time that Jesus found them sleeping he did not at first wake them. Perhaps he sat down by them, watching over them as a mother over sleeping children. Then, as the noise of the approaching mob was heard, he awoke them.

If we reconstruct the scene correctly, there would be a pause after he said to the sleeping trio, "Are you still sleeping and taking your rest?" Then after they had slept a while, he awoke them, saying, "It is enough," or better as Moffatt translates it, "No more of this. Rise, let us be going. See, my betrayer is at hand."

JUDAS CAME with a crowd of soldiers, guards from the high priest's retinue, and perhaps others representing the enemies of Jesus. John tells us they carried lanterns and torches. Luke implies that Judas hurried on ahead of them. He was like a man caught in a strong current, having made the deci-

sion to betray Jesus, he wanted to get it over as quickly as he could.

He had agreed to point out Jesus by greeting him with a kiss. Perhaps we make too much of the sentimental significance of a kiss in this connection. It was the ordinary greeting of the Orient. It did imply friendship. Even on that basis it is the symbol of the depth of degradation to which Judas had fallen. We may explain the betrayal but cannot excuse it. We are shamed and sickened by the thought that every time we are disloyal to our Lord we share the guilt of Judas.

JESUS DID NOT run from danger, nor would he allow his followers to fight for him. John tells how Peter wounded Malchus, the high priest's servant, and how Jesus rebuked him and healed the servant's torn ear.

John also tells how the mob backed away from Jesus, some of them falling to the ground when he calmly announced that he was "Jesus of Nazareth." Perhaps they feared he would use some black arts against them. They knew the reports that he was a miracle worker. Jesus took no advantage of their sudden panic and they bound him and hurried him off to trial.

What of the apostles? They ran away, scattering in the darkness, each man for himself. Cowardly, but not more so than we are when we are afraid to speak and live for Jesus. One young man, probably Mark himself, was the last to get away. So close was he to capture that he left the linen cloth he wore in their hands. Mark's presence would indicate that some sympathizers with Jesus might have followed the soldiers to the garden. When self-interest rules, Jesus Christ is left to face his captors alone. The lesson is clear and challenging.

Arrested Development

"I JUST CAN'T tell you, darling, how wonderful it's been to see you," gushed the pretty little woman across the table from me. "You just haven't changed the teeniest, tiniest bit since we were both in school, and it's been just too lovely to hear all about your sweet family. I do wish I didn't have to run."

"You haven't changed either, Sue Ann. Seeing you makes me realize that time does stand still once in a while. I don't think you've changed since we were freshmen." I smiled affectionately and gathered up my gloves, hoping the sadness I felt didn't show through.

"Well, you've changed a little bit, anyhow. You never used to go around flattering me. Remember how you used to scold me when I'd run off for a date instead of studying the way you did?" she laughed. "I used to love you for it. But I was right, wasn't I? I just didn't need all that book learning, did I?"

"I guess things have worked out very happily for both of us. I'm glad to have seen you, too, Sue Ann.—No, this is Dutch treat. More like old times."

"That's right. Remember how we used to count our pennies?" She trilled a light overtone of laughter across the words, as though the thought of counting pennies was just too deliciously amusing.

As we moved toward the door of the air-conditioned restaurant Sue Ann continued to try to figure out a way we could get our families together sometime, and I tried not to make my evasions sound evasive. Somehow I couldn't picture Mark and Joan having much in common with Sue Ann's children.

I HAD SET ASIDE time for lunch with Sue Ann, but I did want to get a little shopping done before I hied me back to the suburbs. I glanced at my watch. The time was sliding by.

"If you get to the city again, Sue Ann, give me a ring. Talking about old times has been lots of fun." I stepped into the revolving door and was carried into the street.

The thick, hot air struck me full force. I caught my breath and plowed my way toward the nearest air-cooled department store. Perhaps I was rushing away from the anti-climax of the past hour, too.

WHEN AT LAST I reached the haven of the store's coolness, my thoughts persisted. I'd been pleased to receive Sue Ann's note last week. "She still writes like a third-grade child who wants very much to please the teacher," I told Jerry as I opened the envelope. "Of course, I'll manage to meet her for lunch while she's here with her husband.—Or do you think I should ask them out here for dinner?"

"They are your friends. Whatever you want to do."

"Well, my friend, at least. I've never met Sue Ann's husband. The neighborhood gossip was that she 'did very well for herself' when she married."

"What's her husband's line?"

"I don't know. My sources of information merely refer to him as an industrialist."

"A term that could cover a multitude of sins—or virtues."

I could tell that in spite of Jerry's "whatever you want" he wasn't over-

enthusiastic about entertaining a couple of people whom he'd never met. To tell the truth, I wasn't sure how he'd take to Sue Ann. She always was a flighty little thing who appealed to my maternal instinct, I guess. That was years ago, of course, and I had no doubt that she'd have matured a great deal, still—

Going in on the train I tried to prepare myself for the sort of person to search out in the crowd. Usually I have no trouble picking out my old friends. My eyes seem to adjust themselves to the changes the years bring.

Oh, now and then one of them will have put on a completely white top-knot, like an actor's wig, but I never have any difficulty in recognizing the real person beneath the disguise.

BUR WITH SUE ANN I expected a good deal of change. She was such a baby-doll sort of girl. The boys were always teasing her about not knowing what the world was all about—and then falling on their faces to try to help her find out. I seem to remember one of the local swains calling her his "blue-eyed kitten." Cute at 14 but ridiculous at 40. No, there would be bound to be a lot of changes in her.

I was having so much fun trying to harmonize the past and the present that I hardly noticed the heat as I joined the throngs of pedestrians toiling along the streets. When I stepped into the restaurant where we were to meet I shivered in the unexpected chill. The place seemed dark, too, after the glare of the street. I stopped to get my bearings before searching the faces of the women seated about the tiny foyer. It shouldn't be hard to pick out the right person in this small group.

I looked over the head of a blonde girl sitting with her back to me and be-

gan scanning the other faces. One woman was too tall. Another had too large a nose. I was debating about a third—short, beautifully groomed in dark blue linen with a navy and white hat atop a softly greying hair-do. I was on the verge of speaking to her, when she looked full at me and I saw soft brown eyes which could not possibly be Sue Ann's.

AND AT THAT moment the little blonde girl I had quite overlooked caught sight of me. Unbelievably the clock turned back 25 years at a single tick. She was exactly the same Sue Ann I'd gone to school with. The same soft curls. The same near-sighted blue eyes. The same little-girl ways of talking.

From then on, I felt as though I were having lunch with some friend of Joan's—although most of Joan's friends can converse better about current topics. Apparently Sue Ann hasn't read a book or thought a new thought since the last time I saw her. She talks about her husband just as she used to chatter of her current "beau"—we didn't have "boy friends." She brags about him and about how much he loves her and the wonderful presents he gives her just as she used to do then. Her children seem like lovely toys which have unaccountably grown up to associate with a most glamorous set of friends.

As she talked on, I noticed small details I'd missed at first—a tenseness about her neck which is thinner than it used to be, a few lines under her eyes. But the over-all picture was one of arrested development. A little girl who never has and never will outgrow her adolescence.

I was glad to escape. A few more hours of that and I might have been slipping back myself. I was glad to be alone. I much prefer grown-up society.

Personal Problem Clinic

Frustrated

I am frustrated—hopeless and resigned to it. My adolescent years were a torment. I had a disfigured skin, stringy hair, and an irritable disposition. Hand-me-down clothes and ignorance of the facts of life embarrassed me to the point of withdrawing from persons of my own capacity in order to be away from embarrassment and to have a little satisfaction. I couldn't even talk to a boy, though I might like him. All the way through college I suffered this torture.

When I went to work I began to have a mildly satisfying life for the first time. I found a few agreeable companions. But then I was transferred to a lonely and unpleasant little town. I tried to adjust myself to the annoying conditions, but I realized I wasn't doing very well. After a while I was dismissed in a kind way. Then I went into teaching and have continued in this work for two years. Meanwhile I tried suicide, but failed.

I have a niece, just across the line in Illinois. She is musically gifted, but she is handicapped by the fact that her parents are separated. The girl has few friends, has little to say, and feels let down because good music isn't appreciated in her school. I'm afraid she may follow the pattern of my forlorn life. I'd like to help her, but I'm not able. How can this girl learn to be at home with persons of her own age?

You've painted yourself in pretty dark colors. Your situation probably isn't as hopeless as you think. It is likely that your early background and experiences have made it hard for you to feel at home among your equals. Many people have had a similar experience, and have gradually found the way out. You probably can do so too.

But you'll have to discard your pessimism, take a hopeful attitude, and go out to meet the world. Long distance

counseling is inadequate for your problem. Nevertheless, the following suggestions should receive consideration.

- 1) Have a physical check-up by a good doctor. If he deems it advisable, let him send you to a psychiatrist. Then follow his advice completely.

- 2) Keep up your appearance. To neglect oneself is depressing to morale. Start dressing well, to please yourself and others. Try for the approval of all you meet, and don't let a dozen failures stop you.

- 3) Throw away the idea that there's anything wrong with your personality. There probably isn't, except your thinking so.

- 4) Break out of your lonely existence by going more where there are people—both men and women. Make yourself mingle with them, and don't give up until you've mastered the situation. It's not too late for you to have success, happiness and romance. Believe in yourself. Trust in God. Resolve to win.

After you have made some progress, you'll be able to help your niece—if she actually needs assistance. Helping others is good medicine for self.

Delinquency

What is the cause of delinquency among young people?

A simple question, but there's no simple answer. Many factors usually enter into delinquency. As a rule parents and home conditions are the greatest factors. But community, schools, companions, heredity, lack of religious and character education, the bad examples of many adults, and numerous other elements contribute to erring ways.

Better parental guidance and home atmosphere would work wonders.

—EARL S. RUDISILL

New Music for the Churches

Musical Settings for the Introits and Graduals of the Church Year. Part I, Advent to Whitsunday, 81 pages; Part II, Trinity Season, 94 pages. Composed and arranged by Ralph P. Lewars. Muhlenberg Press. \$2 per volume.

In these volumes the well-known organist and choirmaster of the Church of the Holy Communion in Philadelphia has made a notable contribution to the choral parts of our common worship. Few of our musicians are likely to realize the enormous amount of work which went into the preparation of these volumes. There are over 150 separate musical settings to the liturgical texts which comprise the variable parts of The Service. The texts themselves are peculiar in pattern and selection, and offer special problems to the sympathetic composer.

Dr. Lewars has shown a fine mastery of the text and spirit of the Propers in his musical arrangements, which are both churchly and musically interesting. Considering the magnitude of his task he has maintained an unusually high level of inspiration throughout the settings. The music is sufficiently difficult to challenge the interest of our best choirs. It is probably beyond the ability of some of our organists and singers.

In the Introits there is a brief instrumental introduction; the Antiphon is assigned to a baritone voice; and the Psalm of the Introit, and the Gloria Patri, are treated chorally. The Graduals are set chorally throughout. They should invite a *cappella* treatment by many choirs, which would make them doubly acceptable.

At the end of Volume II is a brief appendix containing four additional settings of the Gloria Patri. They will be a welcome contribution to variety in this department. It is to be regretted that they were not also included at the end of Volume I.

In a generally accurate piece of work a slight error of printing or copying has entered, on page 94 of Volume II: Festival Gloria III, second staff, second measure: the first note should probably be a simple half-note (minim), instead of one that is prolonged; but this is a small mistake in a large work.

The congratulations and thanks of the

church are due to Dr. Lewars for his music. Both on the high festivals, and on ordinary Sundays, our services can be enriched by what he has placed in our hands. In our worship of God he has opened up another way to "make His praise glorious."

Philadelphia

GEORGE R. SELTZER

Meet a Great Man

Albert Schweitzer. An Anthology. Edited by Charles R. Joy. Harper. 323 pages. \$3.75.

This work is truly an anthology, a collection of flowers from the garden of the soul of one of the world's greatest and grandest men, Albert Schweitzer. It's not about Schweitzer but of Schweitzer, the man himself. I leave this book with the conviction that here is a man whose life is characterized by profundity and diversity. In this book the deep calls to the deep. His breadth of knowledge and insight into many fields is equaled only by the clarity of his thought and the thoroughness with which he treats each specific field.

Each of the 19 chapters is a jewel but the vital Christian philosophy, the most beautiful flower, the orchid in this anthology is to be seen in the last two chapters on "Reverence for Life" and "The Sacredness of All That Lives." In these chapters we see the sensitive soul and the grandeur of character which make the man, Albert Schweitzer. One lays this book down with a hunger for more of Schweitzer.

The biographical summary arranged in

an interesting chronological order is a most valuable appendix. This reader feels that we have not walked with the world's greatest until we have walked with and seen the world of God and man through the sensitive and compassionate soul of Albert Schweitzer. This bouquet makes one desire to see the garden! Get it and read it.

Sunbury, Pa.

CARL A. HONEYCUTT

Twenty-Seven Religions

Religion in the Twentieth Century. Edited by Vergilius Ferm. Philosophical Library. 470 pages. \$5.

This is hardly a book for casual reading. But the thoughtful and discriminating reader who brings to the task a measure of sympathetic understanding will find in it much that is thought-provoking, as well as a great deal of historical and factual information not so conveniently obtainable elsewhere.

The book consists of 27 separate essays by as many different authors, each one writing of some portion or aspect of the contemporary religious life of the world, and each (with few exceptions) being an adherent of the religion or way of life concerning which he writes. There is a reasonable attempt to be objective and fair. Occasional extravagant claims in some cases are balanced by admissions of weakness or partial failure in others. Each essay is preceded by a biographical sketch of the author and followed by a select bibliography.

Religions of ancient and of modern origin are included, so long as they are living religions. This is not an encyclopedia of religions, nor is it a catalogue of denominations. The emphasis is on the variety of standpoints, aspirations, and trends. Selection is made on the basis of distinctiveness rather than of numerical strength or recognized standing.

The Christian religion claims 11 of the 27 chapters: Roman, Greek, and Anglo Catholic; conservative and liberal Protestantism; Quakers, Jehovah's Witnesses, Salvation Army, Christian Scientists, Mor-

mons, and Swedenborgians. The Jewish religion includes Reform and Conservative Judaism, and Reconstructionism. The major world religions and some lesser ones are included. The editor's preface, with its recognition of "the spiritual unity of mankind," is likely to call forth both approval and sharp dissent.

Columbia, S. C.

JOHN K. LINN

Message of Habakkuk

The Eternal Why. By L. Fuerbringer. Concordia. 104 pages. \$1.50.

Bible lovers are bound to thank God for this little book. It deals with the most perplexing and persistent question, Why? and it traces back to a living experience the Protestant doctrine of faith, showing how it works in the exigencies of life.

The author, Dr. L. Fuerbringer, late president of Concordia Seminary, has left a heritage for all Christians. He presents the message of Habakkuk, one of the sweetest and most human of the prophets. Here we find the very roots of the doctrine that the just shall live by faith. In the "slough of despond" he ponders the things which God allows, and he rises again to triumphant faith, and naturally there follows the song of thanksgiving.

The book is a running comment upon the text of Habakkuk; too much in detail perhaps, verse by verse, and lacking in that it fails to picture the critical times of Habakkuk clearly. A little more background would aid toward a better understanding of the message.

The author follows the three main divisions of the book. The first is the cry of a hurt soul because of the violence which God allows in the world. It is the age-old question, "Why does God permit evil?" The second is the vision from the watchtower where he receives the answer of God, and learns that "when life tumbles in" and the hard tests come the just "through his faith shall live." The third is a song setting forth "God's compassion in the midst of His judgment."

Parrottville, Tenn.

WALTER C. DAVIS

ACROSS THE DESK

Several months ago some repairs in the house in which we live required the purchase of a couple of new doors—the common garden variety of such contributors to domestic convenience. About the same time an advertisement of a nationally known “mail order” firm carried among other items a sale of doors. But when we submitted the dimensions of what we needed, the clerk in charge of doors informed us that the sizes we required were larger than even their extensive stock contained.

We were greatly surprised, and our astonishment was not lessened when we learned that a special order could be filled, but not be promised in less than three months. Said he, “It may be even six months before we can make delivery, and the cost will be high.”

When our manner indicated our appreciation of a bit of advice, he suggested, “Why don’t you inquire at a junk yard?” We did just that and our problem was solved. As a matter of fact one of the men at a mill who learned of our search told us, “The chances are that a second-hand door will contain better material and be more reliably constructed. Most of such building items are now machine-made from lumber that is second growth and thus inferior to what you will find at a junk yard.”

We also learned why the doors advertised were too small; that is, not high enough. Modern houses are built with low ceilings compared with those of the period in which the house in which we live was constructed. Instead of nine and one half or 10-foot heights, the side

walls may be only eight feet. This lowering calls for shorter dimensions in the doors and windows.

Our information was further increased when we were told that lowered ceilings meant fewer cubic contents in a house, and therefore less expense for plastering, for upkeep, for heating, and in summer for ventilating. Incidentally, and to complete the story, we found doors by visiting two or three yards specializing in “wrecked houses.”

They will doubtless last as long as wooden doors are a building requirement.

After all, we might learn from the Japanese to use paper for partitions and screens. We have read that in Russia apartments were subdivided by lines painted on the floors. In the portion of Asia occupied by Arab sheiks and their followers the people are said to dwell in tents. With us such a substitute is employed when there is a war on, or when prisoners of war must be supplied with shelters. We do not recommend them.

We have cited the above facts because back of them either as particulars or as a group characterizing our modern “economy” are conditions about which we are now at the stage of complaints. Whether we shall suffer even greater discomforts or whether adjustments can be devised remains to be seen. We personally expect to continue patronage of the junk yard, deeming it unlikely that synthetic processes will restore domestic equipments equal to what was constructed about a half century ago.

According to our interpretation of

present circumstances we shall continue to live in smaller apartments containing fewer cubic feet for contents, less room for children, more convenient cars and garages, more expensive laundries and shorter-lived shirts, and more self-deception as to the joys of being no worse off than most of our fellow citizens, provided always that the spread of communism, that is, of dictatorships, is blocked.

On the credit side of fifty years

In these days when our political leaders are contributing to our vocabularies and stimulating our imaginations with such reckless generosity, it depends greatly on who is talking whether we shall "view with alarm" or look forward to new vitamins of inestimable stimulation. We personally lack the terms with which to evaluate the changes that we ourselves have either seen or read about. As has been already written, there are some tremendously powerful forces of evil that have been cast into our midst from sources easiest labeled Satanic. On the other hand, altruism has arrested many of these destructive agencies, and in others we are beginning to glimpse constructive transformations that make them allies rather than ambushed guerrillas.

The power of God unto salvation will not be defeated nor the labors of the Church rendered vain by forces of evil.

Famine in Russia, 1922-23

Among the distinguished men who addressed the Republican national convention in Philadelphia during the week of June 21 was ex-President Herbert Hoover. The welcome given him was such an ovation as few public men have received after withdrawal from active political life. In Mr. Hoover's case it

was exceptionally gratifying to his friends and admirers because it was a partial payment of the enormous debt of unappreciation which his country has owed him for a score of years.

But our purpose in mentioning his name grows out of an interview with him early in the second world war, when we sought information concerning the work done in Russia in the distribution of relief to that country's millions among whom the Bolshevik revolution and crop failures had created a condition of famine.

What we sought in our interview with him was an official declaration of the assignment of a district of Russia to the late Dr. John A. Morehead for the distribution of trainloads of supplies which were sent to areas of the Soviet in which the predominant portion of the population was Lutheran. We in America were familiar with the reports (mostly verbal by volume) made to the National Lutheran Council, but we had no data deriving from Mr. Hoover's Relief Expedition.

Mr. Hoover not only listened to our request but directed us to write the librarian of the department in the library of the university where the Hoover records are placed, and ask for a search of the records of that distribution of life-saving aid. We made use of his response to our request, and later received a copy of a notation in the official record to the effect that a district of Russia had been assigned to Dr. Morehead where he distributed needed relief.

There can be no argument among those who believe that God hears the prayers of those who believe in Him, and that the Lutheran Church became an instrument of His providence.

—NATHAN R. MELHORN

Dr. Hadley Made Pastor Emeritus After 50 Years in Active Ministry

By ROBERT H. HEINE

DR. H. C. HADLEY, who this year observed the 50th anniversary of his ordination and who is 80 years of age, has been named pastor emeritus of St. John's Church, Elwood. Although he retired from his pastorate in 1941, he has been kept busy supplying vacant congregations in central Indiana.

He has served parishes in Ohio City and Cleveland, Ohio; Louisville, Ky.; and Fort Wayne and Elwood, Ind. During his ministry, he was active in interdenominational, civic and community life. In 1920, while pastor at Fort Wayne, he and his congregation played host to the national convention of the Luther League of America.

Recently, Dr. Hadley presented recording equipment and chimes to Wittenberg College and Hamma Divinity School. The Rev. A. E. Birch is pastor of St. John's Church, Elwood.

GETHESEMANE CHURCH, Indianapolis, honored its pastor, Dr. J. S. Albert, on the 35th anniversary of his ordination and the 20th year of his pastorate with a special service, congregational dinner, and generous vacation check.

SALEM CHURCH, Grabill, the Rev. William V. McCray pastor, dedicated its new church building on June 6. Salem's former building was destroyed by fire in May 1946. Synod President F. M. Hanes and the Rev. A. K. Trout, Auburn, spoke at the services on dedication day.

ST. MARK'S CHURCH, Batesville, the Rev. M. P. Englehart pastor, celebrated its 50th anniversary and rededicated its rededicated and improved church building on June 13. St. Mark's, which had been an independent Lutheran congregation, was received into the Indiana Synod at the 1948 convention.

ST. MARK'S CHURCH, Monroeville, has dedicated a new organ, a memorial to the Rev. and Mrs. A. J. Douglas, presented by

their son, Dr. Lloyd C. Douglas, well-known author and novelist.

The pastor of St. Mark's for three widely spaced periods spanning 30 years was the Rev. Alexander Jackson Douglas. In 1872-73 he served as supply pastor while he lived in Columbia City, where he was superintendent of the Whitley County Schools, and traveled back and forth to Monroeville on weekends by rail. From 1883 to '87, and again at the turn of the century, he lived at Monroeville while he served the six congregations of the parish.

Pastor Douglas, like his famous son, was adept at story telling. In fair weather, when the young swains—wanting to give their girls a buggy ride, and having no place to go—would follow Pastor Douglas from one preaching place to the next, he'd brighten up his sermon with fresh illustrations and the retelling of old Bible stories in a new way so they wouldn't have to listen to the same sermon over and over. When he told of Elisha curing Naaman's leprosy, or Daniel in the lions' den, or young David's sling-shooting of Goliath, he'd paint the picture in such vivid colors that the tired farmers would slide to the edge of their seats, and listen—open-mouthed and wide-eyed—as if they wondered how the affair would turn out.

Of his father, Lloyd C. Douglas says, "I am sure he could have written novels, if he had ever thought about it, which, of course he didn't; for in those days it was hardly respectable to read novels—much less write them."

Mr. Douglas was a faithful pastor and a good scholar and he always knew what to say when people were in trouble.

After the death of Pastor Douglas in 1904, Mrs. Douglas returned to Monroeville and was an active member of St. Mark's Church for 35 years—until her death in 1939. She was especially interested in the Missionary Society. She taught a Sunday school class and on occasion taught the catechetical class.

Author Lloyd C. Douglas had just graduated from Wittenberg College and had entered the seminary when his father re-

turned to Monroeville the last time. He preached his first sermons in the congregations of the parish, and still calls Monroeville "home."

The Rev. George H. Volkmar is the present pastor of St. Mark's, Monroeville.

PERSONS

Price Steps Down

The Rev. Ernest A. Weber (left), pastor of Advent Church, West Lawn, Pa., re-



PAST AND PRESENT

... a new board president for Tipton

ceives congratulations as new president of the Board of Trustees of Tipton Home from retiring president Paul H. Price.

Attorney Price, after serving the board as a member for 17 years—its president for the past eight—felt obligated to relinquish his post as board president due to advancing age. He was unanimously chosen honorary adviser to the board.

The new Tipton official is a son of a charter member of the board, received his education in the Boyertown high school, Perkiomen Seminary, Muhlenberg College and Mt. Airy Seminary. He was ordained in 1916 and has since served pastorates in Pine Grove, in Christ parish of the Reading conference, and, since Jan. 15, 1928, as pastor of Advent Church, West Lawn.

Minnesota Lutheran Groups Very Active During Convention Season

By PAUL L. WETZLER

MINNEAPOLIS—Things have really been popping in Minnesota! The Swedes' celebration of the 100th anniversary of the arrival of the first Swedish settlers in these parts, and also the gala Acquatennial this month are attracting people from every state of the union.

And the Twin Cities of the Upper Mississippi have been a real center of Lutheran church life in recent weeks. In June a host of Swedes evacuated the city for a season to meet as the Augustana Church in Rock Island, Ill., and while these were out of town, the Norwegians moved in to meet as the Evangelical Lutheran Church in Central Church. When these left, a great throng of Swedes—Lutherans and others—arrived to celebrate the 100th anniversary of the arrival of the first Swedish settlers in the upper Midwest. Governor Luther Youngdahl, Prince Bertil, Archbishop Erling Eidem and other celebrities took part. Over 50,000 were expected at the state fair grounds June 27, but heavy rain caused them to settle for 10,000.

On reading these lines you may think that Minnesota has only Swedes and Norwegians. This is far from the truth. In these parts, the ULCA is made up of folks of all nationalities. We are "small fry" among Lutheran bodies. However, the finest relationships exist among us. In many areas of activities one would hardly know that we are anything but one big body of Lutherans.

One thing noticeable to us ULCA folks reading about and attending the convention at Central Church was the change in emphasis. When the name "Norwegian" was in the official title of the Evangelical Lutheran Church great stress was laid on the fact that members of this church are Americans. Now, that the name "Norwegian" has been dropped, the greatest em-

phasis is laid on the fact that they are Norwegian. A Norwegian Conference was established "to promote and cultivate Christian fellowship between the church of Norway and our church, to foster and preserve the traditions, sacred usages, liturgies and hymnology and other spiritual contributions of Norwegian Lutheranism."

One noted a grand fellowship among the pastors and delegates. Many a cup of coffee was sauced in the tent between Old Central and the new building and, no doubt, the greatest problems of the church were decided at this very center. Over 2,000 cups a day were served. It seems that, in their coffee, they found grounds for good fellowship.

LUTHERAN YOUNG FOLKS, it would appear, who marry Catholics are not now led so easily to an altar of the church of Rome. Many indeed are the standpatters. They are neither bluffed nor coerced into signing over unborn children to a church whose faith they do not profess. We have been hearing of many who have been excitingly bold in answer to priests who belittled the Lutheran faith. One pastor after another has told of young women who flatly refused to be married by other than their own minister and, of young men who have asserted their rights. In one evening, this correspondent arranged three weddings where one of each party was a Lutheran who refused to be given in marriage by a Roman priest. These cases are becoming more and more common.

THE REV. WILLIAM LARSEN comes from Columbus, Ohio, to head the Lutheran student work in Minnesota on Aug. 1. He will direct the ministry of our church to 8,000 students in the colleges and universities in the Twin Cities.

THE BOARD of Northwestern Seminary in Minneapolis has its housing problem. The home purchased a year ago is entirely inadequate to house the overflow from the main building. Applications for entrance are still coming. Synod concurring in their action, the Board will purchase a spacious home to be used as a dormitory and dining-

hall, just two blocks from the administration building.

THE STEWARDSHIP COMMITTEE of the Northwest Synod met in Minneapolis June 22 to greet the new synodical stewardship secretary and to make plans for the every member visitation in November and the evangelistic program in January. The Rev. Paul L. Graf enters his new office Sept. 1. Our synod treasurer reports that we are 30.4 per cent ahead of last year on receipts, as of June 30, on our "doubled apportionment." A good healthy stretch by every congregation will make it the 50 per cent toward which we're striving. We feel that it's a "must." The report on Lutheran World Action shows that as of June 30 we have reached \$50,000—just one half of the very least we hope to contribute.

EVANGELISM will be stressed vigorously in the new year. The committee voted to join with other Lutherans in a concerted effort sponsored by the National Lutheran Council. Bulletins from a number of pastors show that plans are being formulated for a well-organized effort.

TITHING will be promoted. Another piece of literature in the Stickman series has been requested. It will be entitled "Stickman Rings the Bell." Another, authorized for use in Sunday school, will be on tithing. It will appear under the name "Animal Crackers." Literature on Sunday school and church, films, records and other methods will be used to persuade many members of our churches to tithe. Everyone in Minnesota looks forward to the great jubilee in 1950.

HEARTY APPLAUSE goes to the pastor of Faith-Lilac Way, Minneapolis. He has done what some declared couldn't be done. With meager encouragement he planted a stake and bet everything on it. Now after five years, over 200 attend Bible school, 271 children are enrolled in Sunday school, and a building is under construction. The pastor, announcing the fifth anniversary, presents a challenging program of evangelism for the coming months.

Hats are off to Pastor and Mrs. Harvey Seebach!

Broadwater Congregation Looking Forward to Occupying New Church

By PAUL WIEGMAN

FREMONT—"The Church Built on Faith" is what members of Messiah Church, Broadwater, call their new building. When they started planning the new church, they had only \$1,200 in the building fund, plus faith that God would prosper them as they went along.

The cornerstone was laid in May. Now the exterior has been completed and the plastering of the interior has begun. All of the labor has been furnished from within the congregation with a single exception—a carpenter was hired to draw the plans and supervise the work at all times.

The Rev. M. B. Simon, pastor of the congregation, reports a total of \$2,400 in the building fund at the present time. Total cost of the church is expected to be in the neighborhood of \$6,000.

Attendance is also on the increase. In the fall of '47 the average attendance was about 20. It is now 80 and prospects are good for at least 100 as soon as the building is completed. Plans call for dedication of the new church on the first Sunday in August.

ST. PAUL'S CHURCH, Auburn, the Rev. F. W. Henkel pastor, had 119 for two weeks each day in daily vacation Bible school. The school started each morning with a seven- to ten-minute sermon. Noon luncheon was provided.

SALEM CHURCH, Fremont, has established "the Order of St. John," an organization of acolytes. There are 12 boys ranging between the ages of 12 and 15 in the order. These boys are responsible for the altar candles and additional duties in the chancel during services. They meet every Sunday as a Sunday school class and, in addition to Bible study, study the altar appointments and the liturgy.

SALEM CHURCH made two departures in the daily vacation Bible school plans this year. The first was to conduct the sessions

in the afternoon, an idea first suggested by rural members willing to assist and to bring their children, but who found it impossible to be present for forenoon sessions. Housewives also found it much easier to do their housework in the morning and give the afternoon to daily vacation Bible school.

The other departure was to conduct the school for a full month, five days a week for four weeks. If there is great value in a two weeks' school there should be twice as much value in a four weeks' school, was the reasoning.

The Rev. F. W. Kern, pastor, reported an enrollment of 214 plus 40 visitors. Average daily attendance was 145. There were 40 officers and teachers.

"THIS YEAR'S daily vacation Bible school has been one of our finest," reports Pastor J. Ernest Messer of First Church, South Sioux City, "with 107 children registered; average attendance 100." Every teacher contributed 30 hours to the school while 25 adults assisted. . . . OUR REDEEMER CHURCH, Omaha, the Rev. Harvey Clark pastor, reports 115 enrolled in its daily vacation Bible school with an average attendance of 107. "The handwork fascinated the youngsters," says Pastor Clark.

AT ST. LUKE'S CHURCH, Emerson, a set of green paraments was a memorial gift by a faithful wife and mother and her children in memory of P. G. Fuchser, Sr. Dedication was on Memorial Sunday. Pastor R. R. Pfeiffer reports "Sunday school and worship maintaining new high attendance over last year."

WITH THE HELP of the offering taken at last year's convention and the amounts sent in by district rallies, the Luther League of Nebraska was third to complete the missionary project for 1948, according to Gerard Kern, treasurer. A total of \$261.27 toward a quota of \$350 has been paid to the Luther League of America as apportionment.

THE STATE Luther League camp will be held Aug. 15-20 at Camp Sheldon, near Columbus, Nebr. Activities at camp include Bible study, interest clubs (choral, athletic, dramatic, etc.), religious movies,

the annual Luther League convention, swimming, canoeing, stunt night, singspirations, campfires, etc. Cost is \$11, including registration. Camp director is the Rev. Paul de Freese, Hooper.

THE REV. GEORGE P. KREBS, former field secretary of Midland College, preached his first sermon as pastor of Grace Church, West Point, on June 6.

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E. W. Harner, D.D., Pastor

SUNDAY SERVICE, 11:00 A. M.

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Members of Grace Church, Hooper, the Rev. Paul de Freese pastor, gave to Lutheran World Action for three Sundays in May a total of \$310. The quota is \$451. Recently the congregation presented Pastor de Freese with a new automobile.

THE REV. J. H. M. SHIERY, of Columbus, will become pastor of St. Paul's Church, Wayne, Aug. 1. He succeeds the Rev. T. J. C. Schuldt, who goes to Fremont as president of the Nebraska Synod.

Accomplishments at Columbus during Pastor Shiery's four-year pastorate include: retirement of the church debt, congregation became self-supporting, and the communing membership doubled.

A DOUBLE CREW of 21 workers spent three days painting ceilings, walls, and flooring in the basement at Emmanuel Church, Tekamah. Paint was paid for by the Sunday school.

WELFARE

Name Changed, Budget Upped

They'll soon be changing the letter-heads for the Lutheran Orphan Home of the South, in Salem, Va. The word "children's" will be substituted for the less-attractive "orphan." So voted the board of trustees at the annual meeting in June.

A \$66,500 budget for 1949 was approved, an increase of approximately \$9,000 over 1948. Income last year topped \$67,000, with operating expenses approximating \$64,000. The home now has assets of over \$471,000.

Superintendent T. C. Rohrbaugh reports 101 children cared for during the past year and listed as the home's most pressing needs: recreational building, school and church bus, more adequate water supply, sound film on the work of the home, tile flooring for the dining-hall and kitchen, and greater giving on the part of the supporting synods.

All officers were re-elected. T. Paul Rhyne, of Greensboro, N. C., is president of the board.

The Lutheran

Touring this Summer?

VISIT THESE UNITED LUTHERAN CHURCHES



CALIFORNIA

HOLLYWOOD LUTHERAN CHURCH
Dr. R. D. Kerstetter, Pastor; G. H. Lovekamp, Ass't.
New Hampshire and Hollywood Blvd.
Services: 8:30 & 11 A.M., Sunday School 9:45 A.M.

ADVENT LUTHERAN CHURCH
Henry Scherer, Pastor
1329 S. Alvarado St. (near Pico), Los Angeles 6
Sunday School 9:30, Worship 11 A.M.

COLORADO

MESSIAH LUTHERAN CHURCH
Lyle Charles Burns, Pastor
East Colfax at Elizabeth St., Denver
Duplicate Services: 9:30 A.M., 11 A.M.

DISTRICT OF COLUMBIA

LUTHERAN CHURCH OF THE REFORMATION
Dr. Oscar F. Blackwelder; Rev. Arnold F. Keller, Jr.
212 East Capitol St., Capitol Hill, Washington
Services: 8:30, 11 A.M., 8 P.M.
Sunday School 9:30 A.M., Luther League 6:45 P.M.

LUTHER PLACE MEMORIAL CHURCH
L. R. Tabor, Pastor—J. M. Singer, Ass't.
Thomas Circle, 14th and N Sts., N.W.
Services: 9 and 11 A.M.; Youth Group 6:30 P.M.

GEORGIA

LUTHERAN CHURCH OF THE REDEEMER
J. R. Brokhoff, Pastor
Peachtree and Fourth Sts., Atlanta
Services: 8:30 A.M. and 11 A.M.

THE LUTHERAN CHURCH OF THE REFORMATION
Cecil W. Carpenter, Pastor
East 37th and Reynolds, Savannah
Summer Schedule, The Service 10:30 A.M.

ILLINOIS

GRACE CHURCH
H. G. Twietmeyer, Pastor
555 W. Belden Ave. (2300 N. near Lincoln Park)
Chicago
Service 11 A.M.

WOODLAWN IMMANUEL LUTHERAN
Clarence Earl Paulus, DD, Pastor
64th and Kenwood, Chicago
Service 11 A.M.

TRINITY LUTHERAN CHURCH
O. Garfield Beckstrand, O. G. Beckstrand II, Pastors
220 North First St., Rockford
Sunday School 9:30 A.M.; Service 10:45 A.M. (C.D.T.)

INDIANA

TRINITY ENGLISH LUTHERAN CHURCH
Paul H. Krauss, Pastor
405 W. Wayne St., Fort Wayne
Service 10 A.M.

ST. LUKE'S LUTHERAN CHURCH
G. Charles Goering, DD, Pastor
1st and Market (US 24) Logansport
Service 10:45 (CDT)

KANSAS

ST. PAUL'S LUTHERAN CHURCH
Dr. T. Benton Peery, Pastor
8th & Market Sts., Wichita
Sunday School 9:45 A.M.; Service 11 A.M.

MARYLAND

EPIPHANY LUTHERAN CHURCH
Augustus Hackmann, Pastor
4301 Raspe Ave. (Nr. Route 1) Baltimore
Services: 8:15 A.M., 11 A.M.

TRINITY LUTHERAN CHURCH
Dr. Wilson P. Ard, Pastor
North Potomac and Randolph, Hagerstown
Morning Worship 10:45 A.M.

ST. LUKE LUTHERAN CHURCH
Robert E. Lee, Pastor
Colesville Rd. and Highland Dr., Silver Spring
Service 11 A.M.

MICHIGAN

LUTHERAN CHURCH OF THE RESURRECTION
J. Howard Laughner, Pastor
15025 Fenkell Ave., Detroit
Service 11 A.M.

TRINITY LUTHERAN CHURCH
Ralph J. White, DD, Pastor
Crescent and Bostwick, Grand Rapids
Services: 9:30 A.M., 10:45 A.M.

LUTHERAN CHURCH OF THE ASCENSION
George L. Garver, Pastor
94-100 Williams St., Pontiac
Church School 9:45, The Service 11 A.M.

MINNESOTA

HOLY TRINITY ENGLISH LUTHERAN CHURCH
Carl H. Bartsch, DD, Pastor
28th Ave. South at East 31st St., Minneapolis
Services: 8 and 10:45 A.M., Sunday School 9:30 A.M.

FAITH LUTHERAN
Charles L. Grant, DD, Pastor
Charles Ave. & Mackubin St., St. Paul
Services: 8:15 A.M. and 11 A.M.

NEBRASKA

SALEM LUTHERAN CHURCH
Fred W. Kern, Pastor
Military Avenue at C Street, Fremont
Services: 9:30 and 11 A.M.

NEW JERSEY

ST. ANDREW'S BY THE SEA
Richard F. Garnet, Pastor
Michigan & Pacific Aves., Atlantic City
Services: 11:45 A.M., 8 P.M.; Communion,
1st Sun. 9 A.M.

HOLY TRINITY LUTHERAN
Atwood T. Smith, Pastor
Poplar & Atlantic Aves., Wildwood
Sunday School 9:45 A.M., Church 11 A.M.,
Vesper 7:30 P.M.

NEW MEXICO

ST. PAUL'S LUTHERAN CHURCH
Leeland C. Soker, Pastor
Sixth St. at Silver Ave., Albuquerque
Services: 8:30 A.M., 11 A.M.

NEW YORK

CHRIST EVANGELICAL LUTHERAN CHURCH
John M. Strodel, Pastor
Broadway at Fox St., Buffalo
Services: German 9 A.M., English 11 A.M.

Touring this Summer?

VISIT THESE UNITED LUTHERAN CHURCHES



HOLY TRINITY LUTHERAN CHURCH

Ralph W. Loew and Charles T. Sardeson, Pastors
1080 Main St., Buffalo

S. S. 9:30 A.M., Worship 10:45 A.M., Youth 6 to 9 P.M.

RESURRECTION LUTHERAN CHURCH

Ernest C. French, Pastor
Genesee and Doat Sts., Buffalo
Services: 8 A.M., 10:30 A.M.

CHURCH OF THE REDEEMER

David C. Gaise, Pastor
Wurts St. (Rt. 9-W) at Rogers, Kingston
Services: July, 10:45 A.M.; August, 10 A.M.

ST. PETER'S LUTHERAN CHURCH OF MANHATTAN

Russell Frank Auman, DD, Pastor
Lexington Ave. at 54th St., New York City
Worship Services: 11 A.M.

NORTH CAROLINA

ST. JOHN'S LUTHERAN CHURCH

Rev. J. K. Lasley, Pastor
Corner Front at Mulberry, Statesville
Sunday School 9:45 A.M., Morning Worship 11 A.M.

ST. MATTHEW'S EV. LUTHERAN CHURCH

K. Y. Huddle, Pastor
Seventeenth and Ann Sts., Wilmington
Sunday School 9:45 A.M., Services 11 A.M.

OHIO

ST. JOHN'S LUTHERAN CHURCH

Willard H. Borchers, Pastor
27 North Saint Clair St., Dayton
Church School 9:15 A.M., The Service 10:30 A.M.

FIRST ENGLISH LUTHERAN CHURCH

John Schmidt, Pastor
1411 Broadway, Toledo
Sunday School 9:15 A.M., Service 10:30 A.M., E.D.T.

ST. JOHN'S LUTHERAN CHURCH

Louis H. Valbracht, Pastor
Market and Seventh, Zanesville
Service 10:30 A.M.

PENNSYLVANIA

IMMANUEL LUTHERAN CHURCH

Cottman and Palmetto Sts., Philadelphia
(On Tacony-Palmyra Bridge Route No. 73)
Services: 8:15 A.M., 11 A.M.

CHRIST'S EV. LUTHERAN CHURCH

John M. Nycum Jr., Pastor
Margaretta & N. Beatty Sts., East End, Pittsburgh
Service 11 A.M.

ST. JOHN'S EV. LUTHERAN CHURCH

P. N. Wohlsen, DD, Pastor
N. 9th St. near Main, Stroudsburg
Church School 9:45 A.M., The Service 11 A.M.

VIRGINIA

FIRST ENGLISH LUTHERAN

J. J. Scherer, Jr., DD, Pastor
1603 Monument Ave., Richmond
Service 11:30 A.M.

WASHINGTON

UNIVERSITY LUTHERAN CHURCH

L. H. Steinhoff, Pastor
1604 East 50th St., Seattle
Services: 8:30 A.M., 11 A.M.

WISCONSIN

CALVARY LUTHERAN CHURCH

Rodney V. Hansen, Pastor
Seventh and Edison, Antigo
Church School 9:15 A.M., Worship 10:30 A.M.

CHURCH OF THE REFORMATION

Chas. Alton Piel, DD, Pastor
2201 N. 35th St., Milwaukee
Service 10 A.M.

REDEEMER LUTHERAN

A. A. Zinck, DD, Pastor
1915 W. Wisconsin Ave., Milwaukee
Services: 9 and 10:30 A.M.

ATONEMENT LUTHERAN CHURCH

Jerome Miller, Pastor
Wright & Quincy, Racine
Worship 10:30 A.M. (Branch Church 9 A.M.)

ONTARIO, CANADA

ST. PETER'S EV. LUTHERAN CHURCH

Albert W. Loiz, Pastor
Queen North and Duke, Kitchener
Services: 10:45 A.M., Vespers 7 P.M.

ST. PAUL'S & TRINITY

Joint Services at St. Paul's (August)
Corner Gore and Hughson Sts., Hamilton
Service at 11 A.M., by F. C. Mueller, Pastor

QUEBEC, CANADA

REDEEMER LUTHERAN CHURCH

J. F. Neudoerffer, Pastor
Clarke and Western, Montreal
Service 11 A.M.

Two ULC Mission Congregations in Schenectady Report Steady Progress

By LUTHER B. STRALEY

ALBANY—Pastors of two ULC missions which flank the industrial city of Schenectady, Second Church and Faith Church, report steady progress.

Second Church was organized in 1927

and has come up the hard way. Long years of worshipping in a hall did not discourage the members of this congregation. They are now ready to build on a new site in the heart of a new development.

The Rev. J. Russell Fink was installed as pastor of Second Church last month and brings to the congregation his experience as a missionary and pastor. Recently, he

stated that he was "confident that this congregation has a great opportunity" and that the people would make the best of it. Dr. Luther A. Gotwald, executive secretary of the Board of Foreign Missions, preached the charge to the pastor. The charge to the congregation was delivered by Dr. H. D. Shimer, a former pastor of First Church, Schenectady.

Faith Church, organized in 1943, has celebrated its fifth birthday, highlighted by installation of a new organ. Pastor Franklin L. Jensen wrote recently to his people commenting on their loyalty and wholehearted co-operation, and declared, "This was real congregational teamwork in the best Christian interpretation of that term." Pastor Jensen is active in religious radio work and is considered a leader in religious education in the conference.

ST. LUKE'S CHURCH, Valatie, with approximately 250 confirmed members, lost 10 boys in the nation's service in World War II. On May 30 a new altar was dedicated to their memory. The order for dedication was read by the Rev. David C. Gaise, Redeemer Church, Kingston, and vice president of conference. Liturgist at Vespers was the Rev. Lauren H. Grandy, Poestenkill. The sermon was delivered by Dr. Henry B. Dickert, Zion Church, Pittsfield, Mass. The Rev. Herman Briele is pastor.

TWO OF THE CLERGY are proud possessors of purses, gifts from their congregations in "grateful and affectionate appreciation for work well done." One is Dr. Chalmers E. Frontz, pastor of historic First Church, Albany, who has completed 25 years of service in that congregation, and who will continue to serve one of the largest congregations in up-state New York. The other is Dr. Floyd H. Moyer who recently celebrated the 25th anniversary of his ordination. Dr. Moyer is pastor of St. Luke's Church, Amsterdam. He shared honors with Mrs. Moyer, as it was also the 25th anniversary of their wedding.

THE REV. EMIL A. HEIN was installed at St. John's Church, Ancram, May 16. Sermons were by Dr. Frederick C. Foerster,

St. Paul's Church, Terryville, Conn., and Pastor Henry H. Wahl, St. John's Church, Hudson.

THE REV. HENRY HARDY HEINS was installed at Bethany Church, Central Bridge, June 6. The sermons were by Dr. Raymond C. Deitz, Richmondville, and Dr. Morris C. Skinner, Cobleskill. Pastor Heins is a grandson of the late Dr. Arthur S. Hardy, veteran pastor of the synod. Unique feature was the presence, on the Gospel side of the altar, of the confirmation candle presented to Pastor Heins 12 years ago by Dr. Deitz, who at the time was pastor of Holy

ALOHA FROM HAWAII LUTHERAN CHURCH OF HONOLULU

448 South Beretania
Rev. H. Edward Hamme, Pastor
Dr. Arthur Hormann, Pastor Em.
Sunday School 9:30 A.M.
Divine Services 11:00 A.M.
Young Adult Fellowship 7:00 P.M.



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PARISH WORKER

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Trinity Church, Hollis, L. I.

THE PALATINE SOCIETY of the Evangelical Lutheran Church met at the shrine located on Route 5 just east of St. Johnsville, June 20, for the annual meeting. The Rev. Andrew L. Dillenbeck, Johnstown, president of the society, reports a good attendance and lively interest in their work.

Last year the congregation of the old Palatine Church deeded its historic building, erected in 1770, to the society for use as a shrine. Dr. Dillenbeck, whose able leadership, and untiring interest, has been largely instrumental in building the membership to nearly 250, is well versed in the history of the Palatines, and has made many contacts with people in all walks of life who have descended from the original settlers.



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90,000 Sunday School Children Parade in Brooklyn; See Eisenhower

By OLIVER W. POWERS

NEW YORK CITY—In a reversal of the usual procedure, General Dwight D. Eisenhower, former Supreme Allied Commander and now president of Columbia University, was reviewed recently. Scheduled

New York

to head the reviewing party for the Anniversary Day parade marking the founding of the Brooklyn Sunday School Union 119 years ago, the general rode past the children of Brooklyn.

Throughout the borough in 28 divisions representing more than 300 Protestant churches, more than 90,000 participated in the demonstration. Theme for the affair was "Christ for a Troubled World."

Making his first public appearance since assuming the presidency of Columbia, the general was accompanied by New York's Mayor O'Dwyer and President John Cashmore of the Borough of Brooklyn.

Speaking at a pre-parade luncheon, President Eisenhower said, "I came today because of the tremendous importance of this kind of thing to these children and to the future of our country. That is also why I came to New York. If we cannot find some way of insuring that they don't have to march away in uniform to another war, then we have failed. The one sure way is by co-operation of the church, the school and the home."

LUTHERAN WORLD ACTION returns in the New York Conference show that about one third of the goal of \$30,000 has been met. The Long Island Conference has collected about \$30,000 of its \$75,000 goal.

A NEW STATION WAGON was dedicated June 15 at the annual lawn fete of the Brooklyn Inner Mission Society. Taking part in the service were the new director, the Rev. Joseph Belgum; the president of the Board of Directors, Mr. F. Cornelius Wandmacher; the vice president, the Rev. Werner Jentsch; and Mrs. Hedwick Moller, president of the Women's Auxiliary, who

The Lutheran

gave the station wagon.

DR. FREDRIK A. SCHIOTZ sailed for London recently to attend a conference on the future of Christian mission work in Tanganyika. Before accepting appointment as executive secretary of the Commission on Orphan Missions of the National Lutheran Council, he was the pastor of Trinity Church, ELC, of Brooklyn.

THE LUTHERAN CHORUS of Long Island, under the direction of Anton Drege, gave their spring concert at the Academy of Music, Brooklyn, May 26. They will also take part in the all-Protestant Reformation service next fall under the auspices of the Protestant Council of New York.

FRITZ VON UNRUH, German poet and playwright, and more recently a member of St. Paul's Church, Williamsburg, delivered the address on the occasion of the rededication of St. Paul's Cathedral in Frankfurt. He is the author, among other books, of the recently published, *The End is Not Yet*.

SPECIAL MEMORIAL SERVICES were recently conducted at several churches. Epiphany Church, the Bronx, the Rev. John H. Sprock pastor, centered its service around a large wooden cross decorated with red and white carnations to memorialize the dead and living. St. Stephen's Church, Brooklyn, the Rev. Oliver W. Powers pastor, dedicated a bronze memorial plaque in honor of the 306 men and women from the church who served our country and in memory of the eight men who gave their lives.

ST. LUKE'S CHURCH, the Bronx, celebrated its 50th anniversary on June 22. To commemorate the event the congregation dedicated a new electronic organ, two sets of paraments, two brass altar vases and a complete set of stoles for the pastor. This congregation has exceeded its LWA quota and will meet the double apportionment. The Rev. Hans Hohnsbein is the pastor.

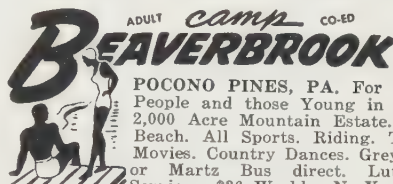
SISTER MILDRED WINTER was the 50th anniversary speaker at St. Stephen's Church. She presented the work of the diaconate.

DR. J. GEORGE F. BLAESI was honored guest at a banquet given by his friends at St. Peter's Church on May 29 in Brooklyn.

July 21, 1948

It was the occasion of his 50th anniversary as a pastor of the Lutheran Church. Messages came from President Truman and Mayor O'Dwyer. Speakers were the Rev. Carl E. Lund-Quist of the National Lutheran Council; John Holzkamp, senior member of the church council; George M. Blaesi, son of the pastor; and Dr. John A. Weyl, stated supply at Concordia Church, Rochester, N. Y.

DR. AUGUST C. BLUNCK celebrated his



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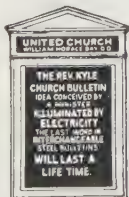
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Cornerstone Laying Marks Progress In Rebuilding Burned-out Church

By LUTHER F. SCHLENKER

READING—Zion Church, in Alsace township north of Reading, saw the laying of the cornerstone for a new church in May.

The pastor, the Rev. Hobart W. Tyson, conducted the ceremony in connection with the placing of items in the stone and supervising its laying. The sermon was preached by the Rev. Earl S. Erb, stewardship secretary of the Ministerium of Pennsylvania.

Decision to build a Lutheran church came after the old union church had been destroyed by lightning and fire in 1945. Both Reformed and Lutheran congregations voted to erect their own buildings.

Two MORTGAGES were burned recently in the conference. St. Luke's Union Church, Shoemakersville, the Rev. Elmer Wenrich, Lutheran pastor, burned a mortgage following final payment on the \$70,000 debt incurred when the church was built 17 years ago. . . . The Inner Mission Society burned a mortgage and marked the payment of all debts on its parsonage at the annual roll-call dinner meeting held in St. Paul's Church, Reading.

A TWO AND ONE-THIRD per cent increase in baptized membership of the Reading conference was noted at the spring convention in Alsace Church. Officers re-elected for the year were: President, the Rev. Victor A. Kroninger; secretary, the Rev. Paul J. Dundore; treasurer, the Rev. Lester E. Fetter.

TWO CHURCHES recently were named beneficiaries in wills. St. Luke's Church, Reading, was bequeathed \$5,000 of the estate of Ida L. Muthard, plus a residuary amount. The Home at Topton was also given \$1,000 by this same estate. . . . Zion Church, Womelsdorf, received \$1,000 from the late Wiley U. Sallade, Haddonfield, N. J., who had donated the chimes and harp to the church several years ago.

THREE PARISHES held well-attended serv-

The Lutheran

ices this spring for the blessing of the fields. The Strausstown parish, the Rev. Donald Heist pastor, had their service at Zion (Blue Mountain) Church. . . . The Millcreek parish, the Rev. Luther N. Schaeffer, former pastor, held their service at St. Paul's Church, Millbach. . . . The Lenhartsville parish, the Rev. Samuel Kistler pastor, conducted their service at Zion Church, Windsor Castle.

THE FOLLOWING pastors celebrated anniversaries:

The Rev. Luther Schlenker was given a purse of \$1,067 toward the purchase of a new car at a service marking his fifth anniversary as pastor of the Maxatawny parish.

The Rev. Marlin Enders received a purse and Mrs. Enders a gift marking the 20th anniversary of his ordination at a service in Zion Church, Womelsdorf.

The tenth anniversary of the ordination of the Rev. Frank Radcliffe was noted at a Vesper service in Holy Spirit Church, Reading. Assisting the celebrant in the

service were the following clergymen: Lester E. Fetter, Walter T. Hempel, Luther Schaeffer, Luther Schlenker, Robert Laubach, Myron Eichner, and Asa Wohlson.

RECENT PASTORAL CHANGES include:

The Rev. Donald L. Steinhauer has been installed as pastor of Epiphany Church, South Temple. . . . The Rev. Luther Wilson has been installed as pastor of the newly constituted Alleghenyville - Gouglersville

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parish. . . . The Rev. Luther N. Schaeffer has resigned Millcreek parish to become pastor of Holy Trinity Church, Northampton. . . . The Rev. Bertram C. Gilbert has accepted a call to Reformation Church, Reiffton, which was recently organized under his leadership. He has resigned as pastor of St. James' Church, Geigertown.

PAUL E. DAHMS was elected president of the Conference Brotherhood at the convention held in Calvary Church, Laureldale. Other officers elected were: Vice president, George S. Christman; secretary, Charles Gring; treasurer, George L. Schmehl.

THE REV. PAUL KIDD preached the baccalaureate sermon to the graduating class of the West Reading High School at Bethany Church, West Reading. . . . MARIE HENNE, member of St. Matthew's Church, Reading, and the assistant pianist of the Sunday school, has been chosen Bi-

centennial Queen of Reading. . . . LEONARD BARRETT, native of Jamaica, spoke to the missionary society of St. Matthew's Church, Reading. . . . DR. E. D. FUNK, medical director of the Reading Hospital, addressed the Lutheran Pastoral Association of Reading. . . . BLANCHE H. HEMMIG was honored at a service at Grace Church, Shillington, marking her 26th anniversary as organist and choir director.

The Reading and Berks Pastoral Associations held their annual picnic at the Lutheran Home at Topton. . . . Wagner College choir of 60 voices sang at St. John's Church, Reading. . . . The newly constituted Centreport parish has purchased a parsonage. . . . St. Matthew's, Reading, was host to the Pennsylvania State Encampment of the Allied Orders of the Grand Army of the Republic. . . . A brotherhood has been organized at St. Mark's Church, Birdsboro.



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IN CONCLUSION

YOU OUGHT to see my waste basket after I finish writing a week's supply of "The Church in the News." Not 1 per cent of the news I gather in a week can be crowded into five pages of this paper. The rest goes into the files for future reference, or gets thrown away.

It's important that we should gather all available information, even though we can select from it only a little that may be most significant or interesting to you. Because we take very seriously our task of being your chief source of news regarding life in the churches of the world.

Some of our information comes from newspapers. Press associations such as AP or UP don't often pay attention to church stories abroad, and not much attention to American church stories. But correspondents for some of the big papers, such as the *New York Times*, get important news. In our office we are careful readers of quite a few papers each week.

Then we have the daily reports of *Religious News Service*. This is a small organization with an annual budget well under \$200,000, but it is extremely efficient and vigorous. It has correspondents in key cities of the world.

FROM GENEVA the World Council of Churches provides its *Ecumenical Press Service*, and also from Geneva the Lutheran World Federation sends a monthly *News Bulletin*. From New York City the National Lutheran Council mails a steady stream of news reports.

These days we are getting regular church reports from various European countries, especially Denmark, France, and Germany. Of course they have to

be translated. We also get church papers from France, Germany, Australia, and from all the ULC mission fields. Add to that about 30 U.S. and Canadian church papers we get every week.

Almost every interdenominational organization, such as the Federal Council of Churches, has some sort of public relations department which sends out news. We also get the U.S. State Department and Labor Department publications, and information service from various other nations. Lately there has been a paper called *Haganah Speaks*, full of glowing news about success of the Israeli armies in Palestine. And we have the *Worldover Press* reports.

The CIO and the NAM and dozens of other organizations supply their publications. The stack of publicity releases gathered in one week is more than three people could read.

BESIDES DATA for which we subscribe or which is sent free, we have been developing our own news sources abroad. We have correspondents for THE LUTHERAN in half a dozen countries. Much of their information is confidential, and might get them into serious trouble with their governments if published. We use it largely for background, to help us in interpretation of the steady stream of the world's news.

The rather brief news section which you find in THE LUTHERAN each week is deceptively simple. You might think it's about as much as a person could gather together and write on a single afternoon. If you saw the waste basket after the news section is written you might think differently.

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